

RAM

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

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THREE CLASSES OF CONSCIOUSNESS

All earnest aspirants who desire self-improvement, and attempt a re-formation of themselves are indebted to Mr. Hugh I'A. Fausset for drawing attention in our September number to a remarkable volume, *The Dream of Ravan*. Its central theme is a masterly exposition of the unfoldment of human consciousness, which rises from the plane of inertia to that of repose, from the condition of doing nothing to that of activity without motion. Below we print an article which originally appeared in H. P. Blavatsky's *Lucifer* for October 1888. It provides an excellent starting point for the study of the subject developed in *The Dream of Ravan*:—

Consciousness is the seat of the real life of the human individual. The mere carrying on of his bodily functions is not his life. Those functions are the channels

and avenues through which his real being has communion with the phenomenal world, and with other units of consciousness similar to his own. Through them his life is greatly affected; by their means his thoughts are fed, his feelings modified, his actions suggested. But let us consider the modes in which consciousness may work, and the specific forms in which it may manifest itself. Observation of human modes and objects of life indicates three classes of consciousness. In other words, there are three modes of existence which the consciousness of an individual may fall into, or work itself into, and the adoption of the particular mode, knowingly and deliberately, or the contrary, determines the character and intrinsic value of the consciousness.

The elementary or simplest mode of consciousness we design-

nate as *lineal*. In this, the feelings, thoughts, and energies of the individual lie not only on one plane but merely in one direction on that plane.

The consciousness which belongs to this class is limited to the faculty of moving *backwards or forwards in a straight line*. It is bound like a railway train to its special track. This form of consciousness is very common. It is the lot of those who have only one aim in life, and that a personal one. Whatever the chief aim of the life may be, whether that of the shopkeeper, merely to earn money, or of the professional man in his special sphere, or of society men and women, in their incessant flittings to and fro in the whirl of pleasure and excitement, it matters nothing; the consciousness, which is the essence of the individual, exercises itself and possesses power only in the limited sphere described. It is simply necessary to look around to observe many examples of this class. A very large number of men and women of the present day belong to it.

In the second class the consciousness enjoys a wider freedom.

The dimensions of the realm over which it rules lie in two directions; for, in addition to backward and forward movement, the consciousness may traverse regions that lie to the right and to the left.

This form of consciousness we shall term the *superficial*; it has length and breadth, but no depth. It is the possession of those who, while devoted to one special em-

ployment which absorbs their chief energies, also occupy themselves, as adjuncts of life, in other spheres having for them a particular interest. This consciousness predominates largely amongst men and women who, following a daily avocation to supply the main needs of life, have sufficient mental or emotional activity to lead them into secondary engagements that exercise thought or fulfil an aim. The persons possessing this form of consciousness are active and seem to follow a purpose, though the purpose may not be noble or of intrinsic value. Naturally, this consciousness enjoys much more of life than the form belonging to the class designated as lineal. Men of business, not wholly immersed in the getting of money, clergymen and ministers of wise sympathies, teachers not limited to one peculiar tendency of thought, and persons whose lives generally are useful and active, are those who belong to the second class of superficial consciousness.

The consciousness, the nature of which remains to be described, is of vastly greater extent than either of the two classes already discussed.

Its dimensions lie in three directions. Not only does it exist in all directions superficially, but it further penetrates below the surface in possessing the quality of *depth*. It is true that the superficial area may vary in extent. This may appear, to the observer, but limited, or it may seem to spread far and wide, but the circumstance of depth in its nature

and extent will be recognised only by the few, and not even by them to its full extent. The territory below the surface can neither be seen nor gauged, except by the faculties of a consciousness of similar nature. In the depth of an object there is capacity for substance, and consciousness is of a nature so real that wherever it exists in depth it is as true substance. The objects with which the lineal and superficial forms of consciousness deal are but of temporal character and will pass away, but those that are the possession of the solid form are secure beyond possibility of removal.

Within that deep region, and corresponding to its intricacy and in the extent to which it penetrates, there are tracks of infinite variety and number.

In exploring these, the consciousness may find unending employment. This class of consciousness gives to the world those men from whom it learns, whose depth of nature is the abyss from which spring fountains and rills that irrigate life, and turn its wheels, and cause it to be fruitful.

Such men are the richest of earthly beings; their wealth is inexhaustible and imperishable. That depth, in which their consciousness revels, belongs to another world than that of ordinary human existence; it is the universe of eternal and infinite life, of which they are already subjects.

The first-named form of consciousness we should term sensuous, or that which operates merely through the senses and the nervous system; the second form we should call the intellectual or inner-sensuous; the third form is the spiritual or super-sensuous.

Sensuous consciousness delights merely in the external forms of objects and receives impressions only from those forms as they are found.

Intellectual consciousness finds its exciting cause not so much in the forms of external objects as in their movements and the effects of those movements upon the objects themselves.

The spiritual consciousness moves amidst the *hidden causes* of the sensuous and intellectual.

THE BHAGAVAD-GITA IN ANCIENT KASHMIR

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This paper embodies the substance of Dr. Schrader's recent researches on the *Gita* together with some new ideas, and also, for the first time, a translation of the stanzas preserved in Kashmir only.—EDS.]

The Bhagavad-Gītā now-a-days current in Kashmir and studied there with the commentaries of Śaṅkarācārya, Rājānaka Lakṣmī-rāma, and a few more recent authors is not different from the one known all over India. But when we turn to the older literature of that country, we may come across a version of the Gītā which would baffle us by numerous readings and even some entire stanzas not found in the vulgate text. The divergencies begin in the very first verse of the Gītā where in the place of *samavetā yuyutsavaḥ* "gathered together, eager for battle" of the vulgate we read *sarvaḥṣaṭrasamāgame* "where (or: when) the whole warrior-caste had assembled," and they do not end before the last verse of which the second half ("assured are there fortune, victory, prosperity, and conduct; so I hold") does not contain in the Kashmir text the word *nīti* "conduct," but instead of it the word *iti* "so" which in the vulgate must be supplied from the context.

It will therefore be interesting for all admirers of the Gītā to learn more about this Kashmir recension which I have recently discovered and edited.*

The existence of a Kashmirian recension of the Bhagavad-Gītā became first known to me when I found that in the great Abhinavagupta's "Epitome of the Gītā" (Gītārthasaṅgraha) some verses are explained which are missing in the vulgate. I then found in London the materials which enabled me to edit the text, viz., (1) a manuscript of Rāmakaṇṭha's Bhagavadgītā-vivaraṇa called Sarvatobhadra which is a so far unpublished extensive commentary on the Kashmir version, and (2) an old birch-bark MS., in Śāradā characters, containing the text only as far as the eighteenth verse of the eighth chapter. The former is preserved in the India Office, the latter in the British Museum. The former does not contain the text of the first chapter (on which Rāmakaṇṭha, as Abhinavagupta, makes only a few

remarks), but fortunately this chapter is in the birch-bark MS. Thus, every stanza besides those of the first book being repeated in the Sarvatobhadra, the complete text could be restored by me.

The text thus established and its commentaries and references to it in other works enabled me to draw a most important conclusion, viz., that the Kashmir recension was in ancient times the only Bhagavad-Gītā existing in Kashmir, until, as late as about the eleventh century A.D., it was ousted by the vulgate when the latter was introduced in that country together with the works of Śaṅkarācārya. That the vulgate had been unknown there before is proved by the fact, among others, that the Kashmirian commentators of that indigenous version, though referring to older commentaries and giving now and then a variant of the Gītā text, never refer to the vulgate or commentaries on the same, not even where by adopting a reading of the latter they could have avoided a dubious or improbable explanation.

Now the discovery that the Gītā text commented on by Śaṅkarācārya, Rāmānuja, Madhva, etc. was preceded in Kashmir by a text diverging from it in about three hundred places naturally raises the question which of the two texts is the original Gītā. The most likely answer I have to this question is: Neither. There are features in both versions which appear to be unoriginal. E. g., in XIV, 24 the passage *sama-duḥkha-sukhaḥ*

svasthaḥ ("balanced in pleasure and pain, self-reliant") reads in the Kashmir version *sama-duḥkha-sukha-svapnaḥ* ("balanced in pleasure, pain, and sleep") which is on the face of it a corrupt reading, whereas, e. g., in II, 5 *artha-kāmāms* ("desirous of wealth" or "our well-wishers," Mrs. Besant; referring to the *enemies*), which has forced some commentators to supply an "even" (*api*) and others to take to still more desperate expedients, looks decidedly unoriginal as compared with the Kashmir reading *arthakāmas* ("desirous of wealth," referring to *Arjuna*) which agrees with Arjuna's own words in I, 33. The inevitable conclusion, then, seems to be that we are so far not in possession of the original of the Bhagavad-Gītā, but only of two not very different recensions of it. Of these the Kashmir recension is, on the whole, more correct, grammatically, than the vulgate. In a number of cases, however, the correctness is apparently of a secondary nature, archaic forms and constructions having been changed in favour of Pāṇinian Sanskrit. Still, there remain nearly forty passages where, in my opinion, the Kashmir recension and not the vulgate represents the original. Most of the other discrepancies are of a nature that admits of no decision in favour of the one and against the other recension. And even in the former class there are but few cases where the Kashmir reading essentially changes the meaning of the vulgate. One such case I have mentioned; two more may

* F. Otto Schrader, "The Kashmir Recension of the Bhagavadgītā." Published by W. Kohlhammer, Stuttgart (Germany). Indian agent: Motilal Banarsidas, Saidmitha Street, Lahore.

be mentioned now, as they are particularly interesting because of the embarrassment and conflicting opinions, in these cases, of the commentators of the vulgate. Śloka II, 11 has been long ago declared corrupted, viz., by the late Professor Speijer who published in 1902 a special paper on it in the Journal of the German Oriental Society. He suggested to read *prajāvādān* "words (like those) of the man on the street" instead of *prajñāvādān* "words of wisdom". This suggestion, however, seems to have convinced nobody. Now, in the Kashmir recension we find *asocyān anuśocams tvam prājñavan nābhibhāṣase* "Grieving for those that should not be grieved for thou doest not speak like a wise man," which is well worth considering, the more so, as it also removes the contradiction, in the vulgate, between the past tense *anvaśocas* (often translated as a present: "thou grieveest") and the present *bhāṣase* ("speakest").* Again, in śloka VI, 7 the words *paramātmā samāhitah* have caused severe brain-work to every commentator and translator. For, *paramātmā* means "highest Self" (not "higher Self" nor *manas*, as has been suggested), and this cannot be called *samāhitah* in any of the meanings of this word known from literature ("united, composed, concentrated, completed" etc.), while the suggestion to read *param ātmā* and give *param* the meaning "only," "ab-

solutely," or "in the highest degree" is simply a *tour de force*. But the Kashmir reading *jītātmanah praśāntasya parātmasu samā matih* "The attitude of him who is self-controlled and tranquilized is the same towards others and himself" is perfectly satisfactory.

Only two verses of the vulgate are missing in the Kashmir recension, viz., II, 66 and 67. They may or may not have been in the original Gītā. On the other hand there are fourteen complete and four half verses in the Kashmir recension which are not in the vulgate. As the authenticity of these has not been suspected in ancient Kashmir, they seem to be important enough to be translated here.†

The teaching of the Lord to Arjuna begins in the common Gītā, as is well known, with the eleventh verse of the second chapter, i.e., with the words: "Thou grieveest for those that should not be grieved for," etc. But in the Kashmirian Gītā this is not the first but the second verse spoken by the Lord, it being preceded there by the words: "Thy mind is infested by human weakness, and, overcome by despondency and delusion, thou hast lost clear knowledge. Seeing thy relatives running into the mouth of death thou hast been seized by compassion".—In the same chapter we read, in the Kashmir recension, between stanzas 48 and 49 of the vulgate: "He

all of whose actions in this world are free from the bonds of desire, by whom everything is sacrificed into (the fire of) renunciation, is a renouncer and one who knows".—In chapter III, after Arjuna's question "But dragged on by what does a man commit sin" etc., (stanza 36) and the Lord's answer "It is desire, it is wrath" etc., the Kashmir text goes on: "Arjuna said: How does he* originate, and how does he grow? what is his nature and what his behaviour? I ask you to explain this to me. The Lord said: He is the invisible highest enemy of the embodied ones; feigning to sit at a pleasure-loom† he is continually engaged in deluding (man), O Pārtha. He who consists of lust and hatred, the terrible one, birth-place of (both) torpor and joy‡, is that Egoism, of the nature of self-conceit, invincible for evil-doers. Deluding again and again (the embodied one) he bestows joy on him§, gives him sorrow, and causes him fear. He is the foul one, the mean one seeking foibles**, O Dhanañjaya, the soul of delusion born of passion, the calamity of man". The stanzas following these, viz., "As a flame is enveloped by

smoke," etc., are again common to both recensions.—In chapter VI we find in the place of stanza 37 of the vulgate the following two stanzas: "He who is unsubdued but who possesses faith, with the mind wandering away from yoga, longing for the path of the good, but bewildered as to the road to Brahman, of diverse thoughts, restless, overpowered by delusion, failing to attain perfection in yoga, what will be his course (after death), O Kṛṣṇa?"—In VII, 23 there is, between "to the gods go those who sacrifice to the gods" and "my devotees come unto me," the additional half-śloka "To the Siddhas go those who make vows to the Siddhas, to the Bhūtas go those who sacrifice to the Bhūtas."††—In chapter IX there is between 6 and 7 the stanza: "In this manner, then, I move in all beings without being noticed; seated on my Material Prakṛti (do I move in them)—with her and (yet) without her".—Chapter XI has between 27 and 28 of the vulgate: "Fighting with men of various appearance the warriors of (both) Yudhiṣṭhira and Dhṛtarāṣṭra enter, all of them wounded by manifold weapons, into thy mouth of un-

* i.e., desire personified; compare Māra, the Evil One, in ancient Buddhism.

† *Sukha-tantra*, a loom for weaving (producing) pleasure. The compound is not in the dictionaries. We might also translate: "Sitting there with a pleasure-loom, as it were."

‡ Compare Bhagavad-Gītā XII, 15 and VIII, 27.

§ Or "takes away his joys," but probably in the former sense in which *nivartayati* is also found in the Harivaṃśa, Mārkaṇḍeya-Purāṇa, etc., and which agrees with the reading of the birch-bark MS., viz., *pravartayati* ("produces, sends").

** *Chidrapreksī*. This is just what is said of Māra in the Sutta-Nipāta at the end of the Padhāna-Sutta.

†† An amusing Buddhist parallel to this passage is the opinion of the Buddha about those who believe in "return to nature": those, says the Holy One, who imitate the life of the cow or of the dog (by eating without using their hands, etc.) will, if they remain true to their "vow," be reborn as a cow or a dog, resp., and, if not, in a hell (Majjhima-Nikāya II, 1, 7: Kukkurovāda-Sutta).

* In my discussion of this śloka, on p. 14, of my Preface, the word Mokṣadharmā (twice) should be substituted by Śāntiparvan.

† I use Mrs. Besant's translation of the vulgate throughout, but with some little changes here and there.

imaginable form. Struck off by thy splendour, indeed,—thus they enter into thy body".—In the same chapter there are between 44 and 45 the following three stanzas: "Thy divine deeds, thy former miracles the sages of yore remember. There is no other creator of the world: thou alone art (both) founder and disposer, and omnipresent being. Could any miracle be impracticable for thee? or could I mention one possible for thee through somebody else (only)? Since thou art, forsooth, thyself the creator of everything, therefore, O mighty one, all this is but thee. The most wonderful deed is not difficult for thee; there is nothing that could be compared to thy works. There is no measure for thy virtues, none for thy splendour, power, or wealth".—In the last chapter (XVIII) the 47th stanza has as follows one line more between the two of the vulgate: "Better is one's own duty though destitute of merits than the well-executed duty of another. Death in (doing) one's own duty is better than success in the duty of another. He who doth the work laid down by his own nature incurreth no sin".*

That all of these verses in the very form in which they have been translated above were belie-

ved to be original in ancient Kashmir is not only shown by the absence, in the comments thereon, of any trace of suspicion, but also by the fact that Abhinavagupta does state an interpolation in *another* case, viz., by declaring "invented" and "to be disregarded" the three verses XIV, 16–18. But this does not, of course, prove that there are no additions in the Kashmirian Gītā. Still it is remarkable that we can hardly point out, among the verses concerned, even a single śloka or half-śloka which is on the face of it an interpolation. And it is somewhat suspicious that the vulgate has exactly seven hundred verses. Some MSS. and editions, as is well known, have one more śloka (at the beginning of adhyāya XIII);† a MS. preserved in Dublin has two more; and an old Persian MS. recently drawn attention to by Śrīyukta Maheśaprasāda Maulvi (in the Śrīmadbhagavadgītāṅka of the Hindī journal Kalyāṇ) has seven hundred and forty-five verses,‡ i.e., the same number which in some MSS. and editions of the Mahābhārata is stated in a passage of the Bhīṣmavadhāparvan to be the extent of the Bhagavad-Gītā. There is also an edition, with a Foreword by the late Sir Subrahmanya Iyer, of one Bhagavad-Gītā of seven

hundred and forty-five stanzas, but this is but the current Gītā arranged differently and with some additional matter from other parts of the Mahābhārata; and it is clearly impossible that the current

Gītā is only, as the commentator Hamsayogin would make us believe by means of a fanciful story, a miscreated exoteric descendant of that larger Gītā.*

F. O. SCHRADER

Having passed that stage of philosophy which maintains that all fundamental truths have sprung from a blind impulse—it is the philosophy of your Sensationalists or Positivists; and left far behind him that other class of thinkers—the Intellectualists or Skeptics—who hold that fundamental truths are derived from the intellect alone, and that we, ourselves, are their only originating causes; the adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of to-day have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. "Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immovable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis," such is the ideal Shiva of *Yoga Shastras* the culmination of *Spiritual Wisdom*. . . . Oh, ye Max Mullers and Monier Williamses, what have ye done with our Philosophy!

—MAHATMA K. H.

* The comments made by Rāmakaṇṭha and Abhinavagupta on these verses or parts of them as also their remarks on others differing from the vulgate by some striking reading are printed in an appendix to my edition.

† This śloka spoken in the vulgate by Arjuna is not commented on by Śaṅkara, etc., and therefore omitted in most editions. But it was known to Abhinavagupta and therefore cannot be very recent. Yet even in A.'s time its authenticity seems to have been doubted, for Rāmakaṇṭha does not mention it. A. introduces it as spoken by the Lord and seems to have known it in about the following form: "Prakṛti and Paraśa, the Field and the Knower-of-the-Field: this (secret) I shall expound to thee together with knowledge and that which ought to be known, O Bhārata".

‡ On these cases see my Preface, pp. 10 fl. (foot-note) and 20 (Postscript), also p. 6 fl.

* I have given my opinion on Hamsayogin and the literature quoted by him in my paper "Neues ueber die Bhagavadgītā" in the Garbe memorial volume ("Aus Indiens Kultur," Erlangen 1927).

PYTHAGORAS

[John Middleton Murry completes his fascinating study of early Christian origins, which he has presented in two previous instalments —on "Jesus and the Essenes" in our May number and on "Philo and the Therapeutae" in September.

There is much in the writings of H. P. Blavatsky which throws further Theosophic light on this Link between East and West, as between an old and a new cycle. The attention of interested students may be drawn to *The Secret Doctrine* II. 573 *et seq.*, which deals with "The Cross and the Pythagorean Decade".

In Indian tradition Pythagoras is not forgotten. He is known as Yavana-charya the Ionian Teacher; or the young teacher, *i. e.* the teacher belonging to the young and new race. He is also referred to as the father of all Western Gurus, and so on.—EDS.]

Towards the end of his memorable article on Pythagoras in Hastings' *Encyclopædia of Religion and Ethics*, the late Professor Burnet made this impressive pronouncement: "It is certain that Pythagoras is entitled to be called the founder of science, and it becomes more and more clear that *all European religion and ethics, so far as they do not originate in Palestine, can also be traced back to him.*" This tremendous claim for Pythagoras was made, very deliberately, by the foremost European authority on early Greek philosophy.

Of Pythagoras himself we know little; but those who have tried to gather up the slender threads which lead back to him find themselves compelled to agree with Burnet that they are approaching the presence of a very great man indeed. They have the sense of entering the field of influence of a Prometheus, of a major hero of humanity, of one of whom his followers could reasonably say what Aristotle tells us they did say:

namely that there were three kinds of "rational animals": God, men, and "those like Pythagoras". And this position, midway between the divine and the human, which was ascribed to Pythagoras, was, as we shall see, no mere vague extravagance of hero-worship. It corresponded definitely to the conscious effort and achievement of one of the greatest of great Europeans.

Plato, though his work is permeated by Pythagorean influence, as Burnet has plainly proved, makes but few direct references to the Pythagoreans, and only one (in the tenth book of the *Republic*) to Pythagoras himself by name. But the reference is precious. The claims of Homer as the legendary fountain of Greek wisdom are being ruthlessly criticised by Socrates. Homer did no public good. Did he teach men privately? Did he hand on to his disciples and thence to mankind "some specific way of life as Pythagoras did, and was exceedingly loved for what he did, so that those who came after

him even now call it the Pythagorean way of life, and are distinguished by it from among the rest of men?" A Way of Life—the phrase is near and dear to us to-day. It has intimate meaning for a modern seeker, as it plainly had for Plato himself. That meaning is even incorporated into the title of this magazine—the Aryan PATH.

Pythagoras gave men a Path, and was exceedingly loved for his gift to men. To the men of Greece, when Pythagoras made his discovery, it was a discovery indeed. Religion in Greece before his time, in so far as it was real, was primitive, and consisted almost solely in the performance of ritual and the observance of taboos. The Olympian deities of the northern invaders gave no scope to the religious sense at all. The scientific speculations of the early Ionians were purely materialistic and totally without bearing on the conduct of man. Pythagoras made a unity of religion and science by deepening both. The synthesis is characteristic of all that is noblest in Greek thought; to it is due the perennial power of Plato and in a less degree of Aristotle to influence the European mind. Aristotle inherited it from Plato, and Plato inherited it from Pythagoras.

What was the fundamental intuition of Pythagoras? Perhaps we can best approach it by way of his reported saying that "Life is like a great Olympic festival, to which there are three classes of visitors. Those are lowest who come to buy and sell; next above

them are those who come to compete in the games; the best class however are those who come to look on." "Theōrein," the word translated "to look on," is one of the great legacies of the Greek language to European thought. "Theory" directly derives from it; but "theōria" is far more than theory: it is the contemplative understanding of detachment. To reach, by self-discipline and by study of those matters which are lifted above the flux of things, a condition of detachment and understanding and purification—this was for Pythagoras the goal towards which men should strive: by attaining it they achieved their liberation from the wheel of birth and death.

The great scientific discoveries of Pythagoras,—the 47th proposition of Euclid (though probably the greater portion of the first six books of Euclid derives from him), the sphericity of the earth, and the discovery of the numerical relation of the intervals of the scale, had an immediate bearing on his religious teaching. It seemed to him evident that harmony was at the basis of reality. In the numerical relation of the intervals of the scale, by the discovery of which things apparently so different as high and low pitch were united by fixed and beautiful law, he saw a manifest solution of that conflict of opposites which so troubled early Greek speculation; and it seemed to him that this was a key to the mystery of reality. It was a kind of music, obed-

ient to a mathematical law of harmony, divinely established. So in man himself the goal of true self-knowledge would be reached when he understood that the oppositions within himself were united by an underlying law of harmony. When this awareness was achieved he would be responsive to the harmonies of the universe. Hence came the lovely doctrine of the harmony of the spheres, or more strictly of the orbits of the planets, to which Shakespeare gave new immortality.

Look how the floor of heaven
Is thick inlaid with patines of bright gold:
There's not the smallest orb which thou
behold'st
But in his motion like an angel sings
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls;
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

That is pure Pythagoreanism; and the teaching of Pythagoras was that men must school themselves to hear the celestial and universal harmony. This is the meaning of the Pythagorean precept: "Follow God," a precept quite revolutionary in the Greece to which he spoke. By creating harmony in ourselves we become of like nature to the harmony which is divine: so, conversely, by studying the harmony which is divine we create harmony in ourselves. By this means we attain our liberation from the world of flux and conflict. Self-perfection is the true means of release. And this is manifestly concordant with the well-known reference to the esoteric doctrines of the Pythagoreans in the *Phaedo*. Socrates

is surprised that Simmias and Cebes, who were exoteric disciples of Philolaus, a famous Pythagorean, have not been told the reason why it is unlawful for a man to take his own life. The esoteric doctrine is that men are in life as in a prison on parole; they must not seek to escape. Men moreover are the creatures of the Gods who are their shepherds, and they must await the signal. This may appear a simple doctrine to be called esoteric; but it has real cogency only for those who do believe that there is some underlying harmony of purpose and design in the lives of men. It is, in fact, a profound religious and ethical doctrine.

It is, at any rate in the present condition of our knowledge, impossible to distinguish clearly between the doctrines of Pythagoras himself, and those of the Pythagoreans. Nothing is more firmly established in the tradition than that Pythagoras taught a doctrine of reincarnation; but we have no means of knowing with what emphasis he taught it. Moreover, it is certain that a famous Pythagorean of the generation immediately following, Alcmaeon of Croton, taught that the soul was a "harmony" of the body—a doctrine which is irreconcilable with the doctrine of reincarnation in any of its cruder forms. It seems to me that the most probable solution of the seeming discrepancy is that Pythagoras did not intend that reincarnation should be understood literally, but rather symbolically, as showing vividly

the perils of remaining bound in the cycle of birth and death, and the duty laid upon men of liberating themselves from it by the effort of making themselves "like God". But this is no more than my own conjecture; and it may be that I am supersubtle in making it.*

What is reasonably certain is that within 200 years of the death of Pythagoras, his followers had become divided into two distinct branches—those who regarded him primarily as a religious leader and followed implicitly the complex "rule" of abstinences which he imparted to his disciples, and those who looked upon him chiefly as the founder of mathematical science and idealist speculation. The former, who were known as the "akousmatikoi," the followers of verbal precept, were rather despised by the latter, who were called the "mathematikoi," who appear to have resented the notion that Pythagoras was a religious teacher and to have done their best to conceal that element in his teaching. It was not easily done, for the personal prestige of Pythagoras in after years was tremendous, and immense reverence was paid to his actual words. (The "ipse dixit" is even now proverbial.) But no doubt Burnet was right in explaining the curious silence of Plato concerning Pythagoras and the Pythagoreans as due to this confusion in the ranks of his followers. "Pythagorean," at the time

that Plato wrote, might mean either of two very different things: in the extreme case it might mean either a purely materialistic man of science, or a religious fanatic. And there was a still more cogent reason for Plato's reticence. It was that he himself was, in essentials, the most authentic Pythagorean of them all. The core of his own doctrine was derived from Pythagoras. And it is largely because Burnet appreciated this derivation of Plato from Pythagoras that he was moved to make the tremendous claim for Pythagoras which was quoted at the beginning of this essay. The great saying of the Platonic Socrates, that "philosophy is the supreme music" is purely Pythagorean; almost certainly it is a maxim of Pythagoras himself. It is to be understood by reference, first, to Pythagoras' teaching of "harmony," and, second, to his maxim that "music purges the soul, as medicine the body". It means that "philosophy," in the highest sense (and this sense is itself Pythagorean), is not the effort after mere knowledge, but an attunement of the human soul to the universal harmony; and that that is not true philosophy which does not produce this inward perfection. In other words, true science and true religion are veritably one.

This is, as Madame Blavatsky understood so well, a fundamental doctrine of Indian wisdom. Nor can any unbiassed student fail to

* Since this was written, I find that I was anticipated in this conjecture by Madame Blavatsky (*Isis Unveiled*, I, p. 291).

be impressed by the astonishing resemblance of the Pythagorean teaching to the teaching of the purest Buddhism. Whether, as Madame Blavatsky believed, the resemblance is to be explained by actual contact between Pythagoras and Indian teachers, or whether, as Burnet held, it is due simply to the fact that meditation by profound natures upon the facts of human experience must ultimately lead to the same conclusions, I do not presume to decide. Nor does it seem to me an issue of great importance. What is important, and what it seems to me Madame Blavatsky was labouring heroically to impart to a materialised and sceptical world, is the truth that the fundamentals of the highest wisdom of Greece and of India were identical; and that in those fundamentals a positive and indisputable doctrine is contained—a genuine “theosophy”. Pythagoras, whether by his own native and unaided genius, or by his contact with Eastern Sages, attained to this and taught it to his disciples. And from that teaching of Pythagoras immediately or mediately was derived all that two thousand five hundred years have proved to be most durable, most pregnant, and most precious in the religious wisdom of Greece. From Pythagoras it descended through Plato to the neo-Pythagoreans and the neo-Platonists; from them it passed into the mysticism of the Christian Church, and as that Church grew rigid and formal, out of it again. It could blend naturally

with the teaching of Jesus, just as the teaching of Jesus blends naturally with the teaching of Buddha; but *it could not blend with an external orthodoxy*. Always, as in the beginning, so in the end, it was a way of life, a Path, open to all men, essentially universal, wherein the faithful seekers of all nations meet and find themselves brothers indeed. No wonder then that Pythagoras who revealed this path to the Greek world was “exceedingly loved” for his gift to men.

P.S. I have foregone, in this brief sketch, even the most modest attempt to handle the Pythagorean doctrine of numbers. “Things *are* numbers,” is his traditional assertion. There were later Pythagoreans who took that too literally, and assigned various numbers as the essential reality of various things and creatures. Burnet seems to me to stop half-way in his interpretation. He is right in insisting that the Pythagorean system of notation was different from any familiar to ourselves; and that the system (of which the “tetraktys” . . . may serve as example) played an important part in the teaching of Pythagoras: but, in spite of his own recognition that the Pythagorean tradition must be sought in the writings of the later Pythagoreans, he makes no account of the obvious symbolic significance of such numerical arrangements. There is no doubt that the “tetraktys” and the pentagram served as secret signs in the early Pythagorean society. The “tetraktys” considered as a

mere number, would not have been given such immense significance. It was also, I believe, a visible symbol of the gradual emanation of the world of existence from the Monad. In this more esoteric sense also, “things *were* numbers”.

JOHN MIDDLETON MURRY

In the notes taken by a traveller . . . we find that, during his early life, Jesus had frequent intercourse with the Essenes belonging to the Pythagorean school, and known as the Koinobi. We believe it rather hazardous on the part of Renan to assert so dogmatically, as he does, that Jesus “ignored the very name of Buddha, of Zoroaster, of Plato;” that he had never read a Greek nor a Buddhistic book, “although he had more than one element in him, which, unawares to himself, proceeded from Buddhism, Parsism, and the Greek wisdom.” And yet, while Renan has not one solitary fact to show that Jesus had never studied the metaphysical tenets of Buddhism and Parsism, or heard of the philosophy of Plato, his opponents have the best reasons in the world to suspect the contrary. When they find that—1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or Magian (for the “Perfect,” who spoke the *hidden* wisdom, were of the same school of archaic learning the world over), it is difficult to escape from the logical conclusion that he belonged to that same body of initiates. It is a poor compliment paid the Supreme, this forcing upon Him four gospels, in which, contradictory as they often are, there is not a single narrative, sentence, or peculiar expression, whose parallel may not be found in some old doctrine or philosophy.

—H. P. BLAVATSKY, *Isis Unveiled*, II. 336-7

LANCASHIRE AND INDIA

TWO POINTS OF VIEW

[Suffering humanity attracts intelligent sympathy from students of Theosophy. We live in an honest universe because Karma is infallible and just; but, whatever the cause of the present distress of Lancashire workers, the sympathy of Indian humanitarians goes to them; if it should evoke an answering sympathy from Lancashire for the suffering of many generations of disenthroned workers of India, to which the second article makes a reference, there will be established a bond between past and present sufferers which, let us hope, will purify and elevate both classes.—EDS.]

I

THE LANCASHIRE VIEW-POINT

[A. N. Monkhouse is the literary editor of *The Manchester Guardian*, and is admired for his work all over the world. He wrote in *THE ARYAN PATH* for February 1930 on "Where East and West Meet," and in December 1930 on "Literature and Life".—EDS.]

When I was young I was very much impressed by Rossetti's sonnet "On the refusal of Aid between Nations"; I don't know what occasion prompted it but it has remained as part of my moral equipment. Possibly the psychoanalyst might detect traces of it in an attachment to the principle—or at least the idea—of Free Trade. I hate such a phrase as "making the foreigner pay"; and a nation as a self-contained entity without social and economic relations with others seems a negation of human progress.

Yet we have our national characteristics and we should develop on these lines; a uniform world would be a poor place. I have no enthusiasm for a common language; though it might be a convenience it would tend, I think, not only to widen international intercourse but to lower its standard. This, however, is con-

troversial and not strictly relevant. We want to be ourselves and certainly the Briton is pleased when his countrymen excel, even though it may be in such trivial matters as cricket or golf. It may be agreed, too, that—other things being equal—we should trade with our neighbours rather than with distant people.

Yet the repression of other nations is not one of our ideals; in the world of sport, which is so conspicuous nowadays, the British have been good losers. For instance, there has been hearty appreciation of the feats of the great Indian cricketers and of those of the American golfers; such appreciation is not lacking in greater things. When we come face to face we are all ready to help one another or even to be just to one another; pursuing our own interests, as we must, we are not unmindful of the interests and happiness of

others. But for each country to regard itself as an economic unit without any obligation whatever to another does not seem a happy or successful way to carry on the world. Yet it cannot be expected that a man or a nation down and out shall exercise fantastic magnanimity, though it is a record of the ages that the poor help the poor.

I write as one who is in sympathy with Lancashire in the present economic and social crisis. Lancashire has had many hard words said of it but it has played a big part in the world. For decades, or even generations, a considerable part of the mill-owners and operatives of Lancashire have been working in the interests of India. I do not suggest that they have done this out of philanthropy but the cotton trade with India was a natural evolution advantageous, and, to some extent, indispensable to both parties. This does not give Lancashire a right to demand a perpetuation of its Indian trade but it seems to me that it does give it a claim for consideration.

Lancashire was suddenly faced with a boycott of its goods. I say suddenly, for in the history of commerce there can have been few cases to compare with such a falling-off in exports as in that of Lancashire to India. We see about us some of the consequences of this. People in comfortable circumstances whom I know have been brought to poverty; the operatives who have done their work worthily for generations are forced to privation and, instead of wages,

they must accept the dole. There are many bitter experiences and Lancashire feels that it has not been fairly used.

Many of us here sympathise with Indian aspirations. It is useless for us to preach our gospels of freedom and patriotism and to deny their efficacy beyond our own shores. And many of us have a high, if rather puzzled, admiration for Mr. Gandhi. It is not for us to complain of the natural operation of economic forces but we cannot bring within such a definition the boycott of Lancashire goods. We believe that Mr. Gandhi is wrong. Of course we know that he does not destroy our trade out of malignity or frivolity. He believes that a revival of the handloom industry in India will help the poor there and that the paralysis of Lancashire is the quickest way to bring it about. The prohibition is not a revolt against machinery, for it does not extend to the Indian mills, the owners of which are the people who benefit by the boycott. Lancashire believes that it is to be sacrificed rather for the benefit of the mill-owner than for the salvation of the poor. It would acquiesce in a reduction of its trade brought about by a free exercise of the right to choose even though this might involve what it believed to be a reactionary policy. When such policy is enforced by boycott or even intimidation it seems that India, too, is under the influence of that personal tyranny which has invaded Europe. Are we to take it that advances in civilisa-

tion must always be by way of tyranny?

England has something to regret and much to be proud of in her relations with India. We hope that we are on the eve of a deeper understanding, relations that will be closer and less rigid. Yet it seems that the nations are fighting very much for their own

hands, as they were when Rossetti wrote his great sonnet. It is still "He is he, I am I". Occasionally there may be a large international gesture which, commonly, dies away. Perhaps a later and more ironical poet might be inspired to write a sonnet on "The Whittling Away of Impulses to Aid".

A. N. M.

II

THE INDIAN VIEW-POINT

[Ramananda Chatterjee is the well known and greatly respected editor of *The Modern Review* who has already written for us on "The Press in India" in THE ARYAN PATH for February 1931. His article is a reply to that of Mr. Monkhouse.—EDS.]

Originally, Lancashire's export of cotton goods to India was an illustration of the British proverbial expression, "To carry coals to Newcastle". For when it began to export its textiles to this country, Indians were not naked savages: cotton grew here at that time as it still does, and Indian spinners and weavers made this raw material into various kinds of cloth. Thus Indians supplied their wants themselves in the matter of clothing by manufacturing textiles from raw material produced in their own country. Hence, nothing could be a more natural industry than that of spinning and weaving in India. If Indians now want to revive it, it is not at all an example of a nation wanting to be "a self-contained entity without social or economic relations with others". Nor is it an example of "the refusal of aid between nations".

India never asked for any "aid" from Lancashire in the matter of textiles. On the contrary, "aid" was forced upon her after the ruin of her indigenous textile industry. This forcing was part of the process of ruination. England became a Free Trader after suppressing her rival in the cotton textile industry and trade.

Had the cotton industry in India naturally declined owing to competition with power-driven machinery, it should still have been the duty of its Government to teach the people the use of machinery by every possible means. Assuming that its decline was due to such competition, Government did not do this duty. But the decay of the indigenous textile industry in India was not due to competition with machinery. Other means were adopted by Britishers to bring about its

ruin, nothing being done to avert it. This will be clear from what British historians and other British writers have written on the subject.

There was a time when the cotton industry of India used to supply Europe with cotton goods. When Queen Mary came to England with her husband after the English Revolution of 1688, she brought "a passion for coloured East Indian calicoes, which speedily spread through all classes of the community."* This displeased the English people. A legal boycott of Indian goods was the result. Lecky writes:—

At the end of the seventeenth century great quantities of cheap and graceful Indian calicoes, muslins, and chintzes were imported into England, and they found such favour that the woollen and silk manufacturers were seriously alarmed. Acts of Parliament were accordingly passed in 1700 and in 1721, absolutely prohibiting, with a very few specified exceptions, the employment of printed or dyed calicoes in England, either in dress or in furniture, and the use of any printed or dyed goods of which cotton formed any part.†

In England it was made "penal for any woman to wear a dress made of Indian calico". That was in the sixties of the eighteenth century. England did not then possess supreme political power over India. When she got that power, what she did will appear from the following extract from Mill and Wilson's *History of British India*, Vol. i, p. 385:—

The history of the trade of cotton

cloth with India affords a singular exemplification of the inapplicability to all times and circumstances of that principle of free trade which advocates the unrestricted admission of a cheap article, in place of protecting by heavy duties a dearer one of home manufacture. It is also a melancholy instance of the wrong done to India by the country on which she had become dependent. It was stated in evidence, that the cotton and silk goods of India up to this period [1813] could be sold for a profit in the British market, at a price from fifty to sixty per cent. lower than those fabricated in England. It consequently became necessary to protect the latter by duties of seventy and eighty per cent. on their value or by positive prohibition. Had this not been the case, had not such prohibitory duties and decrees existed, the mills of Paisley and of Manchester would have been stopped in their outset, and could scarcely have been again set in motion even by the powers of steam. They were created by the sacrifice of the Indian manufactures. Had India been independent, she would have retaliated: would have imposed preventive duties upon British goods and would thus have preserved her own productive industry from annihilation. This act of self-defence was not permitted her; she was at the mercy of the stranger. British goods were forced upon her without paying any duty: and the foreign manufacturer employed the arm of political injustice to keep down and ultimately strangle a competitor with whom he could not have contended on equal terms.

Major J. B. Keith wrote in *The Pioneer* for September 7, 1891:—

Every one knows how jealously trade secrets are guarded. If you went over Messrs. Doulton's Pottery works, you would be politely overlooked. Yet under the force of compulsion the Indian workman had to divulge the manner of

* Lecky's *History of England in the 18th Century*, Vol. ii, p. 138.

† *Ibid.*, pp. 255-266.

his bleaching and other trade secrets to Manchester. A costly work was prepared by the India House Department to enable Manchester to take twenty millions a year from the poor of India: copies were gratuitously presented to Chambers of Commerce, and the Indian ryot had to pay for them. This may be political economy, but it is marvellously like something else.

During the administration of the East India Company, while English goods were allowed to flood the markets of India duty-free on the principle of Free-Trade, Indian manufactures were not allowed to be imported into England without paying duties. If I had space to do so, I could give year by year the rates of the duties imposed on different kinds of Indian goods; but it would be a long story.

Originally the English textile manufacturers did not know many processes. Sir Thomas Munro had to admit: "We as a manufacturing people are still far behind them [the Indians]." As Major Keith says, the Indian workman had to divulge his trade secrets to Manchester under the force of compulsion. I am going to give a few details of the "costly work," referred to by him, for which the Indian tax-payer had to pay.

Dr. Forbes Watson, who was appointed in 1858 to carry out a scheme for forming a Museum in London to permanently exhibit the products and manufactures of India, writes thus about this "costly work," which was the last step leading to the ruin of Indian textile manufactures:—

Specimens of all the important Textile Manufactures of India existing in the Stores of the India Museum have been collected in eighteen large volumes, of which twenty sets have been prepared, each set being as nearly as possible an exact counterpart of all the others: The eighteen volumes, forming one set, contain 700 specimens, illustrating in a complete and convenient manner, this branch of Indian Manufactures. The twenty sets are to be distributed in Great Britain and India—thirteen in the former and seven in the latter—so that there will be twenty places, each provided with a collection exactly like all the others, and so arranged as to admit of the interchange of references when desired.

The original intention was that the whole of the twenty sets should be distributed in this country [England]. Further consideration, however, points to the expediency of placing a certain number of them in India: first, because this course will facilitate those trade operations between the two countries which it is the object of the work to promote and encourage; . . .

The chief advantage, however, which is likely to attend the distribution in India of a certain number of the sets of Textile Specimens will, it is believed, arise from the opportunity which will thereby be afforded to the agent in India of directing the attention of his correspondent here [England] to the articles suited to the requirements of his constituents.

So it was not difficult for any one in England to consult the work in Great Britain. But in India its existence is hardly known to 999 out of 1000 educated persons—much less to the weavers and other uneducated artisans. I saw the set brought from the Lucknow Museum and exhibited in the Allahabad Exhibition two decades ago by the late Major B. D. Basu.

Dr. Watson adds:—

The 700 Specimens (and we again point out that they are all what is called working *samples*) show what the people of India affect and deem suitable in the way of textile fabrics, and if the supply of these is to come from Britain, they must be imitated there. What is wanted, and what is to be copied to meet that want, is thus accessible for study in these Museums.

It must not be forgotten that there was a time when India supplied us largely with Textiles. It was she who sent us the famous Longcloths, and the very term *calico* is derived from Calicut, where they were made.

It was not my intention to dwell so much on past history as I have been obliged to do. But, though I do not want that the sins of the ancestors of the Lancashire capitalists and weavers should be visited upon their present-day descendants, it was necessary for me to show that Lancashire could never be credited with "working in the interests of India," nor that its "cotton trade with India was a natural evolution". Both the fact that Great Britain does not grow cotton and the history of her textile trade with India militate against the theory of "a natural evolution".

I admit that Britishers highly prize their reputation for playing cricket and golf well and yet bear their defeat in these games quite in a sportsmanlike manner. But money being essentially necessary

for their existence and luxuries, they quite naturally love money far more than these games, and so cannot afford to be beaten in money-making.

It is quite natural for Englishmen to feel for other Englishmen brought to poverty, and to mourn that "instead of wages, they must accept the dole," though that is for only a very few years. But what of the millions upon millions of Indian spinners and weavers and their descendants who, during many generations, were reduced to poverty by the deliberate policy of Englishmen and who had not even a dole to depend upon, but died, in large numbers, of famines, epidemics and chronic malnutrition?

It is not for Lancashire to assume the rôle of injured innocence.

I wholly repudiate the assertion that Lancashire "has not been fairly used," or that Lancashire is being "sacrificed rather for the benefit of the [Indian] mill-owner than for the salvation of the poor". But assuming without in the least admitting that it is so, if it were simply a question of choosing between Indian mill-owners and mill-hands and British mill-owners and mill-hands, may I know the reasons why our own mill-owners and mill-hands are not to be preferred?

RAMANANDA CHATTERJEE

AUTOMATISM

I.—NATURAL IMPULSE AND FREE WILL

[J. D. Beresford returns to this interesting subject about which he wrote in "The Discovery of the Self: An Essay in Religious Experience" in our March-May issues.]

The student of *The Secret Doctrine* will notice many familiar ideas presented in this first of two instalments. The practical application of its third fundamental principle made herein will help him—unless he is a prey of Automatism, as so many good Theosophical students unfortunately are.

For those who are not familiar with this Fundamental Proposition of our ancient philosophy we quote it:—

"No purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of . . . —the OVER-SOUL, has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma,) thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."—*The Secret Doctrine*, I. 17.

—Eds.]

In an earlier contribution to THE ARYAN PATH, I made a passing reference to "automatism," as a human weakness, but was unable in that place even to define the term which has specialized meanings both in ethics and psychology. And as the subject has such an intimate bearing on various aspects of religious and social life, it may be worth further consideration in a separate article.

Philosophically, the word first came into use with Descartes' suggestion that in the lower animals all action is purely mechanical. But following this contention the theory was later applied to man, reaching a climax in the general principles of Behaviourism, a philosophy that sought

to attribute all human action to various forms of mechanical reflex, beginning with such simple phenomena as heliotropism in plants and developing the application to account for every action, moral, intellectual and physical in human life. The broad indication of this concept was implicit in all the mechanist philosophies that throve so hardily in the last quarter of the nineteenth century, but Behaviourism supplied what had hitherto been lacking: a rationalised account of the various moral and intellectual impulses that had been a stumbling block to the earlier materialists. Furthermore the argument as a whole received a certain logical support from the experiments on "condi-

tioned reflexes" made by the Russian scientist, Pavlov, just before the war; experiments which showed that reflex actions in animals could be transferred to a new association arising out of the conditions of life. Thus by practice he was able to associate the sight of meat to dogs—kept ravenously hungry for the purpose—with the sound of a whistle, and demonstrated that very soon the sound of the whistle alone was sufficient to stimulate the flow of saliva, the amount of the secretion being accurately measured by a specially designed apparatus.

That "automatism" has made a powerful appeal to certain able minds as an explanation of behaviour cannot be denied. Like so many other rationalist accounts of life it works admirably up to a point. And, as in many more or less similar instances, the only safe deduction for those who desire to attain the real wisdom, is that all such theories exhibit some aspect of truth. Indeed, the dogmatic rejection *in toto* of such a philosophy as Behaviourism, is in itself an aspect of Automatism.

In psychology the word has a more limited, though less specialized meaning. Physiologists recognise certain muscular and nervous functions, as being purely automatic, and they truly appear to be so in the normal human body; the actions of the heart and the digestive organs being common examples, while those of the lungs come into the semi-automatic class.

Psychologists go a step further in classifying as "automatism" the performance of any action carried on below the level of consciousness, any action which can, that is to say, be performed regularly and efficiently without the attention of the subject being involved. An example of this is the movement of the legs and feet in cycling, performed as reflex actions, while the conscious mind, whose services are not required as an immediate directing agency, is left perfectly free of any distraction from this source.

With these two partly interrelated definitions of automatism, we are able to cover all its necessary applications to the theme of this article, and what I wish now to consider is the relation of the general psycho-physiological theory to the actions of the mind and the development of the higher consciousness. (The last term I must leave undefined for the moment, but its use will be indicated in what follows.)

In the first place, it is evident that although Descartes erred in describing all the movements of the lower animals as mechanical, the lower we go in the scheme of life, the simpler and more mechanical do muscular reactions become, until at last, we find the single-celled infusorian, living so far as we can judge, a life of almost purely chemical response to external stimuli. The process of a developing consciousness, however, is not so easy to follow in detail when we attempt to reverse the process by tracing such

development upwards from the simple to the complex.

The chief reason for this difficulty is to be found in what appears to be an habitual method of the evolutionary process. This is, in effect, a gradual education of the developing organism in those mechanical actions which, a broad survey might lead us to suppose, the increase of consciousness would tend to supersede. Thus the older functions of the human body such as digestion and the blood circulation, are carried on by a trained mechanism which in the lives of the overwhelming majority of men and women is completely beyond either their knowledge or their control.

We find the same principle being accepted in the life of the average human being. There is a tendency for innumerable muscular movements, learnt consciously in the first instance, to be relegated to the level at which they may be effectively carried on without diverting the attention of the subject. A skilled typist, for example, is unaware of directing the highly complicated set of psychophysical reactions essential to the striking of the correct key. And one of the aims of ordinary education both of children and of adults is to relegate by a system of repetition conscious mental and physical activities to the realm in which they can be carried on below the surface of immediate attention. Children are taught the multiplication table by rote, for example, and it has become a commonplace, accepted as good

advice, that we should "get the habit" of doing so and so.

Indeed in the world I know to-day any observant individual who has not been robbed by education of the power of independent thought, may well look around him and wonder if he is not moving in a world peopled by automats. It is true that they are exceedingly complicated pieces of machinery, that one of them alone may need half a lifetime of study and experiment, if his or her reactions to the almost infinitely various stimuli of civilised life are to be correctly classified and so predicted. But as instance is added to instance, this thoughtful observer of my example might well be led into embracing the general thesis of Behaviourism, into seeing mankind as a whole in terms of mechanical and chemical reactions, and he would thus, in the very process of his thought, reveal within himself the tendency to automatism he has set out to criticise.

For in none of the higher developments of life, is this weakness more apparent than in philosophy and religion. Speaking exclusively from a Western European point of view, I find that a very large percentage of the population in Great Britain and France submit to and follow—though it may be with the most perfunctory service—the religion in which they have been educated. The nature of the Creed is of comparatively small importance in this connection. *Whether I am taught, and later profess the beliefs of Roman Catholicism or Agnosti-*

cism, the automatism exhibits the same aspect, which appears as an inability to reason freely concerning such belief. It is as if a rut had been worn, and the effort to leave it and adventure unguided along an unmade path, were too great to be attempted. The immense inertia of the flesh, reacting so powerfully upon the mind, opposes its great sluggish strength against any effort of the will to independent thought. The average Englishman's motto takes the form of "What was good enough for my father is good enough for me". And there are few among us, and they are but little respected, who do not follow happily and without question in some well-worn rut from which they have become incapable of extricating themselves.

Is not our religious, political and social life founded upon this acceptance of tradition? We embrace *without examination* innumerable precepts that have been drilled into us from childhood, concerning manners of thought, of speech and of action. And although many of them may be well-founded and some of them necessary to the processes of civilised life, we do not, for the most part, accept them on that account, but because our subscription to such recognised methods follows our national inclination, or, shall I say, does not run counter to the direction of those innate tendencies to

which everyone is heir, and which can be changed only by an effort of the will strong enough to oppose our constitutional inertia. In a delightful book, entitled *The New Word*, the late Allen Upward wrote, "When a man is no longer able to argue freely about a thing, he is mad so far as that thing is concerned." And, indeed, this automatism of which I am writing now, is at its worst a form of madness. Even the Christian mystic is not entirely free from it.

But having indicated as briefly as may be the general nature of this human tendency to fall into mechanical habits of thought, speech and action—the three modes being very closely inter-related—I must attempt some demonstration of the means whereby it may be combated. (Of the benefit to be derived, I cannot write in this article, but it may be sufficient to suggest that automatism stands in contradistinction to independence of will.)

And first and last I would give pride of place to the development of consciousness. As we are at present constituted this endowment is but the feeblest glimmer of that great light before the conception of which even modern physicists are ready to acknowledge their weakness.* Furthermore, its development varies greatly from one individual to another. In all those below the level of the adept—the level at which I am writ-

*Sir A. S. Eddington suggested last year that consciousness might prove to be the ultimate essence of matter, and in an interview, (*The Observer* 11th January 1931) Professor Schrödinger said "But although I think that life may be the result of an accident, I do not think that of consciousness. Consciousness cannot be accounted for in physical terms. For consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else."—J. D. B.

ing—consciousness is not absolutely continuous. There are perpetually recurring moments in waking life when it is at such a distant ebb as to be practically absent from us, while it is comparatively rare for it to reach even that relatively low flood when we rise to a sensation of rapture. But it is possible, in varying degrees, for everyone to increase his or her awareness of the self; and the methods of doing this, for they are many, are fundamental to every form of occultism. One of the simplest, however, may be practised in combating the automatism that is the subject of this article. Not everyone is capable of that profound meditation in which the whole of the attention is abstracted from outward reality to the contemplation of the Self. But anyone who has a sincere desire to progress in wisdom can increase the range of consciousness by continually examining himself, his physical habits, his modes of thought, and finally his beliefs with an honest effort to free his mind of antecedent prejudice.

He may even make a preliminary exercise by re-reading the present article; and I would proffer a small word of advice in the

suggestion that in doing so, there are two attitudes which he must scrupulously avoid. The first of these is the more obvious. He must not deny anything I have written without the strictest analysis of the grounds upon which his contradiction rests. He must determine so far as he is able whether his dissension is the result of free reasoning or the consequence of accepting teaching to which he is naturally inclined by his over innate tendencies. The second attitude, if less obvious, is not less dangerous. For if he must not refuse anything I have written without analysis, neither must he accept anything without the same careful scrutiny. This is an error into which many disciples are apt to fall, namely the acceptance of the doctrines or opinions of an admired teacher as a lesson to be received without question. Yet by such docile submissions, the disciple can never make those opinions his own. Until he has rediscovered every truth for himself and in himself, it may be on his tongue but will not be in his heart. And so long as it is upon his tongue only, he will be to that extent an automaton.

J. D. BERESFORD

BECAUSE OF A DREAM

An Interview with Oliver Baldwin

[W. Arthur Peacock influenced editorially the *Clarion* for some three years and was introduced to our readers last May.

Theosophists will be interested in this Interview about a play written by an altruist, a play which is the outcome of a dream. Mr. Baldwin has been described as a mystic in politics and is convinced that more than once a warning Voice saved him. "I don't say it was a Divine voice, any more than you or I would be Divine if we died to-morrow. But I believe each of us has what you may call 'a guardian angel'."—EDS.]

A group of us were talking in the lounge of a London Club. "Tell me," said one of the company, "whom do you regard as the most interesting young man in politics to-day." Mention was made at once of Sir Oswald Mosley and a discussion ensued concerning the new organization that he had lately launched. Views regarding him were widely divergent. Some present spoke in great praise and others were severely hostile. The general view was that Sir Oswald was too dramatic in manner and too ambitious in motive to succeed in arousing the enthusiasm of the people.

One member of the company, however, surprised us all. "I will tell you," he said, "a young man in politics much more interesting than Sir Oswald although he will probably not make such great headway. He is Mr. Oliver Baldwin, the son of the Conservative leader. I do not think he possesses the qualities that make for great statesmanship, neither do I think he will rise to the position in political life that his father has held. What I do think is that he is a young man with very firm con-

victions, who possesses courage and sincerity and who is not afraid to let people know what he thinks about things."

This view is one with which I readily agree for on that same day I met Mr. Baldwin and had talk with him regarding his views on current problems and his attitude towards life generally.

To-day in all fields of life and work we meet with young people who are extremely critical of the existing order. They speak in language of contempt of existing beliefs, they condemn in bitter language the injustices and inequalities associated with people's daily life, but their criticism and denunciation is valueless because they have no remedy, no faith of their own, no set of beliefs to which they are attached.

With Mr. Baldwin it is different. He knows where he stands. He is thoroughly dissatisfied with the present state of society, thoroughly displeased with all who are content to see things proceeding in the old, old way; but at the same time while his eyes are looking out to the horizon, his feet are firmly planted on the ground. He has

a religious faith which guides him in all that he does and which convinces him that there is a way by which men can be led out of the social cesspool into which mankind has drifted.

Compromise is one of the weapons that the politician must learn to use, and compromise is one of those weapons for which Mr. Baldwin has only contempt. He does not want to patch up the existing system; he wants to thoroughly change it. It was because he believed that the Labour Party would hasten the day of the new social order that he became numbered among its members. It was because he discovered it fell short of his ideal that he left it. A similar motive animated him during his short association with Sir Oswald Mosley. He believed the New Party at its inception was anxious to do something on bold lines that would bring about a betterment of existing conditions. When he discovered that it was erring on the side of reaction rather than being attached to the cause of progress he bade it good-bye. He remains where he was. His views are unaltered. He labours on in faith that men will one day realise the folly of the present system, with its want and waste, its degradation and injustice, and will become moved with a spirit that will make them value the ideal of service instead of the incentive of private gain.

It is the idea of communal service that underlies the play "From the Four Winds" which he has written and which is to be play-

ed at the Embassy Theatre during the autumn. This play, Mr. Baldwin told me, is the outcome of a dream. It deals with twelve people, representative of all types, who are drawn towards a house to meet together. Just what it is that draws them together and establishes a bond of affinity between them none can tell. While they are met together a curious happening occurs. They hear a voice telling them to enter the inner room and to take food. They hear three knocks at the door and all become uneasy and nervous; they see themselves as reincarnations of the disciples of Christ.

In this play we get the views of all types of people and the aim of its author is to show how much higher is the doctrine of altruism than that of selfishness, how much better is the ideal of service than that of greed, how much work there is in the world to-day for those who follow the Christ.

Mr. Baldwin's resumé of his play and his talk about his attitude led me to ask him some questions about his views on religion and politics.

"You are anxious," I remarked, "that the fundamental spirit of Christian teaching shall be applied in our everyday relationships. Do you think politics and religion should be kept quite separate? Do you think that politicians and religious workers have different tasks to do?"

"I don't see," answered Mr. Baldwin, "how you can separate one from the other. The man

who wants to keep religion out of politics does not understand the meaning of religion and the man who says politics must be kept separate from religion is equally ignorant and foolish."

"Then, what of the Church and its social message?" I enquired. "Do you think that it has forgotten its task in this direction, do you agree that it has kept silence upon these matters much too long?"

"Christianity was ruined," said Mr. Baldwin, "when the Church was first organised. Priests have surrounded the fundamental teachings of Christianity with so much superstition and with so many strange notions of their own creation, that it is difficult to get to know just what Christianity is."

"You believe in Christianity?"

"Of course," he answered, "I want to see the spirit of Christian teaching applied not only on the seventh day of the week but during every day. I don't regard church attendance as evidence of religious attachments, it often means just the opposite. I want to see people give up this foolish lust for power and position, this desire for success and to accumulate wealth. I want them to understand the joy of true service."

"Do you believe," I asked, "that there is some plan behind life? Or do you believe that things happen just by chance and coincidence?"

"If I thought that chance was the ruler of things, then life would not be worth living. No, I believe there is a plan behind life, although we may not know a great deal about it. We are all parts of the great whole, we have each our place in the universe, tiny and small as it is, and we cannot get away from it. I believe in what folks call destiny. We may have a power of choice but we cannot get away from the impetus that lies behind all things."

"And what about reincarnation," I asked, "can you conceive of an end to life?"

"Now," he answered, "we are entering into big questions and questions for which we have not time for discussion now. At any rate what I have said will give readers of THE ARYAN PATH a notion of my philosophy of life. I want to see the removal of class distinctions; I want to see men and women living happier and better lives; I want to see them possessed with better and greater opportunities; and above all, I want them to know that it is possible, when they realise that the joy of life is found not by looking after the interests of self but by looking after the interests of all; not by serving the few but by serving the mass. Communal Service—that is the message of my play and the message we have all need to learn and to understand."

W. ARTHUR PEACOCK

BUDDHIST MISSIONARIES OF ASOKA

[Prof. Jagadisan M. Kumarappa, M. A., Ph. D., wrote in our October number on "The Genius of Asoka". In the following article he advances highly interesting facts about the Buddhist missionaries whom Asoka sent to Western lands and about whom H. P. Blavatsky wrote thus :—

Except a few impartial archæologists, who trace a direct Buddhistic element in Gnosticism, as in all those early short-lived sects we know of very few authors, who, in writing upon primitive Christianity, have accorded to the question its due importance. Have we not facts enough to, at least, suggest some interest in that direction? Do we not learn that, as early as in the days of Plato, there were "Brachmans"—read Buddhist, Samaneans, Saman, or Shaman missionaries—in Greece, and that, at one time, they had overflowed the country? Does not Pliny show them established on the shores of the Dead Sea, for "thousands of ages"?—*Isis Unveiled*, II, 321.

The king of Eastern Hindustan, Asoka, had embraced the religion of Siddhârtha, and sent missionaries clear to Greece, Asia, Syria, and Egypt, to promulgate the evangel of wisdom. The Essenes of Judea and Arabia, the Therapeutists (from *therapeuō* to serve, to worship, to heal) of Egypt, and the Pythagorists (E. Pococke derives the name *Pythagoras* from *Buddha*, and *guru*, a spiritual teacher. Higgins makes it Celtic, and says that it means an observer of the stars. See "Celtic Druids." If, however, we derive the word *Pytho* from *petah*, the name would signify an expounder of oracles, and *Buddha-guru* a teacher of the doctrines of *Buddha*.) of Greece and Magna Græcia, were evidently religionists of the new faith. The legends of Gautama superseded the myths of Horus, Anubis, Adonis, Atys, and Bacchus. These were wrought anew into the Mysteries and Gospels, and to them we owe the literature known as the *Evangelists* and the *Apocryphal New Testament*. They were kept by the Ebionites, Nazarenes, and other sects as sacred books, which they might "show only to the wise;" and were so preserved till the overshadowing influence of the Roman ecclesiastical polity was able to wrest them from those who kept them.—*Isis Unveiled* II, 491-92.

—EDS.]

The life of Buddha was so challenging and his adventures in religion so fearless that they set Asoka on fire, and aroused in him the unquenchable zeal to spread the Buddhist Dharma throughout the world. The founder of Buddhism was not only the most powerful, the boldest and the most radical of reformers but also one of the most commanding spiritual personalities that ever appeared in the history of mankind. In fact, the spread of Buddhism over a very large portion of the continent

of India, from the time it was first proclaimed by Him, to the reign of the emperor Asoka, was due not so much to the merits of His religion as to the power of His personality. His spirit of boundless sacrifice, the purity of His character, His spiritual attainments and His overwhelming missionary zeal created in the people a keen appreciation of the gospel He preached. And all those who came under the contagion of His influence were filled with the same enthusiasm to spread His

Dharma far and wide. The charm of this unique life and the compelling appeal of its moral teaching made even emperor Asoka to become not only an ardent follower of Buddha but also a zealous missionary of His religion.

In spreading Buddhism east and west, few can be compared with this Buddhist monarch, who was singularly equipped to do more for its propagation than any one before or after him save its founder. Fortunately for Buddhism, Asoka possessed not only the true missionary temper but also the necessary temporal power. As sovereign of an Indian territory larger than the present British India without Burma, he had at his disposal for the propagation of this gospel the whole machinery and finances of his imperial government, and also the entire hierarchy of officials. He despatched missionaries to Kashmir, the Himalayas, the borderlands on the Indus, as well as to the coast of Burma, South India and Ceylon. But his missionary zeal became so intense and the propagation of Buddhism so vital a part of his life that he simply could not rest contented with the spreading of Buddhism only in India. And it so happened that the victories of Seleukos, and the foundation of Greek power in Bactria, opened the door for Asoka to send his embassies to those parts of Syria, Egypt, Macedonia, Epirus and Cyrene, which were subject to the Greek rulers. His Lat inscriptions indicate that he was in con-

stant communication with Antigonos of Macedonia, Megas of Cyrene, Ptolemy II of Egypt, Antiochus of Syria and Alexander II of Epirus. Emperor Asoka thus kept himself in touch with Western Asia and Greece, and what is more, he retained ambassadors at the Greek courts to represent his kingdom. It was but natural, therefore, that he should seize this golden opportunity for spreading his faith through these representatives of his in the Greek kingdoms,—much in the same manner as he used his officials for this purpose in his own dominions.

After the conquest of Alexander the Great, India and Europe were brought into closer touch than had been the case during the period of the Persian Empire. Even between India and Western Asia, there was constant communication by sea as well as by land, and it was not uncommon then for trading ships to carry as many as 700 travellers each to and fro. At that time India was, like China, Assyria, Persia and the Mediterranean coasts, one of the great seats of civilization, and naturally all these centres of culture and commerce were united by great trade-routes. In fact, modern explorations reveal, and the new inscriptions discovered confirm, the fact that these countries were in comparatively free intercommunication with each other. And yet, we are unfortunately not in a position to prove historically to what an extent the intellectual life of one country was carried over

through the trade-routes to cross-fertilize and stimulate the thought-life of another. But there can be no doubt that the cultural achievements of one people were carried far afield by monks and merchants, wandering scholars and prisoners of war.

Alexander was not only interested in the expansion of his empire but also in the introduction of Greek learning and culture wherever he went, thus opening the way for the free exchange of ideas. It was he who really made it possible for Greek culture to spread eastward as far as the Indus river. Nevertheless, whether the similarity between the philosophies of Aristotle and Plato, and those of the Indian school could be explained by assuming Greek influence on the Indian mind at a time when even some of the Sakhya rulers were partly Greek by birth, is still a moot question. As far as the West is concerned, we can say that Alexander the Great was keenly interested in the religions of India, and took particular interest in exploring new systems of thought and accumulating scientific facts and art treasures. From his time onwards philosophers of the West sought wisdom in the East, and Indian learning was thus carried over, slowly but surely, as far westward as Greece and Egypt.

We may rightly say, therefore, that the conquests of Alexander the Great made it possible for the East to influence the intellectual life of the West, and for the latter to influence the cultural life of the former. And yet, so well-known a

scholar as Prof. Rhys Davids does not hesitate to doubt not only the influence of Indian ideas on Greek thought but even the truth of Asoka's record in reference to his foreign missions. "It is difficult," he remarks in his *Buddhist India*, "to say how much of this [record contained in Rock Edict XIII] is mere royal rhodomontade." Even if the emissaries had been actually sent to the west, "there is," he maintains, "little reason to believe that the Greek self-complacency would have been much disturbed." While it is easy for him to "imagine the Greek amusement at the absurd idea of a 'barbarian' teaching them their duty," Prof. Davids "can scarcely imagine them [the Greeks] discarding their gods and their superstitions at the bidding of an alien king". Similarly, in reference to India's response to the impact of Greek culture, Sir W. Jones observes that Brahmans were too proud to learn from Greeks any more than from later Moslems or Christians,—all were mlechchas or "heretics" in their estimation.

Since such statements are too sweeping to deserve serious consideration, one is inclined only to ignore them as inaccurate and unreasonable. To me it seems impossible to admit commercial intercourse between these parts and deny their cultural exchange. Under the conditions which then existed, there must undoubtedly have been a certain amount of interchange of culture and cross-fertilization of ideas. Indeed, this is one of the main factors, though

little recognized as such, in the social and intellectual progress of mankind; it is, in fact, the natural process in the evolution of civilization. The fact that Asoka was versed not only in Indian philosophy but also in Greek thought goes to prove that alien cultural influences were not shut out from India as some imagine. Truth to tell, long before he openly professed Buddhism, Asoka was really a Stoic; and the true Stoic, as Bishop Lightfoot points out, was after all essentially a Buddhist. Stoicism is, indeed, an outstanding example of this cross-fertilization of ideas, and it was "the earliest offspring of the union between the religious consciousness of the East and the intellectual culture of the West".

One may now raise the pertinent question: Did Asoka's Buddhist missionaries contribute much to the life and thought of Western Asia and Greece? It is no doubt difficult to point out exactly what contributions were made by them, but the missionaries and his Buddhist ambassadors certainly carried over far more Indian ideas to Europe and Egypt than were Grecian, Egyptian and Jewish ideas brought to Persia and India. The fertilization and fecundating influences, as Dwight Goddard points out, were at their height in the third and second centuries B. C.,—that is, at the time emperor Asoka reigned,—and registered themselves in the rise of new sects and philosophies everywhere. In Egypt they appeared as the Hermetic and Kabalistic and Pythagorean schools of thought; in Greece

and Rome by the extraordinary rise of the mystery-religions, the worship of Isis and Osiris, of Dionysius, of the Great Mother and Mithra; it showed itself in the transformation of Greek philosophy of pre-Aristotelian type to later Stoicism, Neo-Pythagoreanism and Neo-Platonism,—all of which were an inseparable blend of Oriental mysticism and Greek thought. Zeno, the first Stoic, being a Syrian, was a child of the East, and the establishment of Stoic philosophy in the West prepared the way for Buddhism. From Xenophanes to Zeno in the days of Asoka, the teaching of Buddha was gradually made popular in Western parts, so much so, that Demetrius, who was about that time the librarian of Ptolemy Philadelphos, urged his master to secure the sacred books of India and those of the Jews.

Furthermore, even the institution of monasticism must be taken as a distinct contribution of Buddhism to the West, for the ancient Egyptians, Babylonians and Hebrews had no monks; they were neither celibate nor ascetic in their ideas. But in India the ascetic seems to have appeared first even before the time of Buddha. Hence it seems reasonable to suppose that the monastic ideas must have been carried over to the West by Buddhists and spread by them not only in those parts but also in China, Mexico and Peru. In the West the monastic and ascetic ideas were first adopted by the Essenes of Palestine and the

Therapeutae of Egypt. They were also a common feature of the Gnostic sects of Alexandria who were the Christian philosophers, learned in the current religions and supposed scientific ideas of Eleusis, Persia, Egypt and of Buddhism. The influence of Buddhism over the later Gnostic sects is now generally admitted, and in his *History of Indian Literature*, Prof. Weber goes to the extent of saying that "the influence that the Sankhya-Yoga philosophy exercised during the first centuries upon the development of Gnosticism in Asia Minor is unmistakable".

Some hold the view that the monastic settlements on the Jordan and the Nile owe their origin to the influence of the Buddhist missionaries. These hermit settlers in the deserts of Judea and Jordan and on the shores of the Dead Sea were known as the Essenes. They were Jewish ascetics who held all things in common and met in a common establishment. All that is known about the Essenes and their habits of life reminds one more of Hindu ascetics and Buddhist monk fraternities, and that is no wonder since, as Dr. Goddard points out, in the list of resemblances of Essenism to Judaism and Buddhism, its resemblances to Buddhism outnumber the former three to one. This is significant. It is not at all surprising if such preponderance of points of similarity has driven some scholars to the conclusion that Essenism was brought into existence by Buddhist missionaries. Even if that position

seem untenable, we are led, in view of their striking likeness, to maintain that Buddhism must have considerably influenced Essenism, imparting to it some of its important characteristics.

A similar hermit settlement on the banks of the Nile in the neighbourhood of Alexandria was known as the Therapeutae. This sect, like the Essenes, was also an ascetic order of the pre-Christian Judaism. Even here the influence of Buddhism has been clearly recognised in its precepts and modes of life. Dean Mansel, therefore, maintains that "the philosophy and rites of the Therapeutics of Alexandria were due to the Buddhist Missionaries who visited Egypt". Whatever may or may not be true in regard to the Buddhist origin of these sects this much is certain: that these pre-Christian movements prepared the way for Jesus as well as for the missionary work of St. Paul; and secondly, that they developed out of the thought-seeds that had been carried over from Buddhist India. Even Neo-Platonism represented mainly by Philo, Plotinus and Porphyry, appears to be an aspect of this Therapeutic movement of Alexandria; and Lassen traces both Neo-Platonism and Gnosticism finally back to the thought-currents of India. Likewise Prof. Garbe offers abundant evidence for the derivation of Pythagorean views from Indian sources. Even so great a thinker as Plato appears to have had his "self-complacency" disturbed by Oriental speculations,

and his philosophy, as E. J. Urwick points out in his thought-provoking volume *The Message of Plato*, seems to claim Eastern and Western ancestry.

We conclude therefore that the intellectual and religious life of Western Asia and Greece were much influenced by Asoka's energetic and devoted Buddhist missionaries, and by peaceful Buddhist pilgrims from India and Central Asia, who carried this faith westward in spite of the obstacles presented by the deserts and plains of Asia and the valleys and forests of ancient Europe. The missionary zeal of this Buddhist monarch,—no less than of its founder,—has characterized Buddhism throughout its history, and marked it off from all the other religions of southern and eastern Asia. Hence this faith, though uncompromising in its advocacy

of a life of strict moral discipline and philosophical in its interpretation of the problems of life, has come to have the distinction of being the first missionary religion. Such a religion, under the enthusiasm and zeal of its royal patron, could not but spread rapidly and influence extensively the thought and life of even Western Asia and Greece. The modifications thus brought about through such cross-fertilization in the cultural life of the West are traceable finally to the missionary enterprise of the emperor Asoka. His enthusiasm and piety, his driving power and moral earnestness, his missionary zeal and ceaseless efforts contributed much not only to popularize during the pre-Christian era the Buddhist way of thinking and living but also to raise the religion of Buddha to the rank of a world religion.

JAGADISAN M. KUMARAPPA

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems*, and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the *physiological* functions. They never had the higher keys.

—H. P. BLAVATSKY, *Secret Doctrine*, I, 311

HINDU CULTURE ITS MISSION TO THE WEST

[Prof. S. F. Darwin Fox, Chevalier de l'Ordre de la Couronne de St. Michel, is an author of some international repute whose scientific, political, historical and theological work has appeared in reviews and newspapers of the East and West. He was for three years professor of English literature at the University of Fribourg, Switzerland, and became founder and principal of the Selective School des Artisans de L'Ère Nouvelle, at Gruyère, Switzerland. His works include *Entretiens, La Paix et La Question Romaine, Canon Law, the Pope and the People*. In this article our author suggests a most interesting plan for establishing in western cities Nurseries of Indian Culture.—EDS.]

The general form and complexion of Hindu Culture is familiar to those Europeans—an increasing number—who essay to take an intelligent interest in the study of Asiatic religions, philosophies and ways of living and acting; but there are few, even to-day, who fully realise its intense vitality and energy, and the infinite richness and variety of its manifestations. For one thing, the *length* of Indian history is, from the European standpoint, indeterminate. No Western historian would venture to give a date when the Indo-Aryan came down into India from Asia after the great emigrations had gone forth westwards: it is only possible to speculate. Professor Richard Garbe says that the religious literature of the Indo-Aryans, the Vedas, cannot be more recent than 5,000 years before the Christian Era. We come across traces of this very ancient India at the points where it came into contact with other civilisations concerning which our knowledge is more positive; and we find, for instance, that India—already a wealthy, prosperous and highly civilised country—traded with an-

cient Babylon 3,000 years before the birth of Christ.

A thousand years later (2,000 B. C.) we find Egyptian mummies swathed in fine muslins of India—muslins that still continued to be made millennium after millennium—those self-same rich muslins that constituted one of the things which, in 1600, attracted the English Merchants to gain a Charter from Queen Elizabeth for trading with the East Indies!

Then, too, we find that India was in close contact with the great Empire of Persia, and that Sindh and part of the Punjab paid to Darius a huge annual tribute in gold. And later we find India trading with Greece, and with Imperial Rome. We find Pliny complaining that the Roman Ladies of the Imperial Court clad themselves in Indian silks and expended much money in the purchase thereof. And so on, and so forth: all this going to show that India was a great trading, commercial, shipbuilding and colonial power through these enormous periods of time.

Under Asoka, the Empire of India extended from the Hindu

Khush right down to what is now Madras; and if we go further East we find her colonies distinctly traceable to-day by the marks of her civilisation and religion in Java, Sumatra and in the neighbouring islands. Indeed, India has dominated the entire civilisation of Asia. If we look at Japan, we find that it derives its ancient culture entirely from India; if we look at China and Tibet we are overshadowed by the immense religious and cultural influence of the Buddha.

And as regards ourselves, our cultural debt to India is incalculable. The Greeks—"the best heirs and scholars of Asia" as Nietzsche calls them—took their stand upon the immense *rationality* of Asia, upon the superiority of the instinct of Asia; and with their *increasing* culture and amplitude of power, from Homer to the time of Pericles, they became more Oriental—that is to say, more "Indian". Professor Garbe, in his excellent manual, *The Philosophy of Ancient India*, has clearly shown the profound influence of Hindu thought upon Greek Philosophy in the period of its greatest splendour. And we call to mind how in Southern Italy the memory of Pythagoras survived, and reflect that the school of Pythagoras left its impress upon those Nurseries of Culture, the mediæval Catholic monasteries; and then we remember that Pythagoras derived his teachings from Egypt and, finally, from India.

And thus it is that we gradually realise that we are face to face here with a civilisation marvellous

for its length and its prosperity, for its wealth and its political institutions; and surely such a civilisation, lasting so long, so wealthy, so prosperous and so powerful, must have *something* to explain that long prosperity, and may have *something* to suggest to our modern civilisation here in the West—*something* that kept India secure and stable for a period of time that would seem a dream, if we did not actually see it touching civilisation after civilisation, always strong and rich, and itself civilised right down to the twentieth century. That "something" is its Soul—its Culture. For, as Nietzsche has well said: "Culture is, before all things, the unity of artistic style, in *every* expression of the life of a people."

It may be noted, in passing, that abundant scientific knowledge and technical ingenuity are in no wise essential to culture, nor do they indicate its existence; and indeed they might co-exist much more harmoniously with the very opposite of culture—with barbarism: that is to say, with a complete lack of style, or with a riotous jumble of all styles. *Here, in the West, knowledge and not ability, information and not art, hold the first rank. Education has been secularised and remodelled on a "scientific" basis; our religions have been changed into mere social recognitions of ethical necessities; the very idea of Priesthood has been lost, and the functions of our clergy are being gradually transformed into those of a moral police. The merely*

material and intellectual results of Occidental civilisation we cannot but confess to be astonishing; but in its tremendous and perfectly calculated mechanism we observe a fatal and monstrous *defectus* of all cultural aptitude. It is precisely on this account that the West is inevitably drifting towards a dreadful destination: we have basely bartered our spiritual heritage for a mess of machinery, and we have but to lift our eyes in order to behold the result.

It is futile for us to seek escape from our Karma, our Nemesis, by setting up our conscious misery as the perfection (up to date) of the world's history, and to seek cowardly consolation in some Hegelian-Marxist *Weltanschauung*, in the "Materialist Conception of History" and Jewish rationalistic optimism in general. We need to recapture the spirit of conservatism and reverence, and (resisting Semitic levities and novelties) to bathe in the healing stream of culture and soak ourselves in the primordial traditions of our race. Let there be no mistake: all that remains of our Græco-Roman culture is in imminent danger of destruction by the latter-day agitators of our *Chandala*-class.

Now, it is just at this critical point in our history, when a noble *Aryan* Table of Values needs for our very salvation to be re-discovered and imposed, that the intensive study and appreciation of Hindu culture becomes a paramount necessity.

I am not, of course, suggesting

that Europeans should adopt (or ape) wholesale the cultural manifestations of India, whether religious, political or artistic. That would be manifestly absurd; and—fortunately!—such a thing is quite beyond the bounds of possibility. But I particularly want to urge that intelligent appreciation of Hindu Culture is altogether necessary to the man of conservative and reverent nature, who looks back to his existence with love and trust, who is careful to preserve what survives from ancient days, and who seeks to reproduce the conditions of his own upbringing for those who come after him. And such a one will immediately find that the basic principles upon which Hindu culture is founded are precisely identical with those which we have inherited in Europe to-day and which the revolutionary apostles are frantically working to subvert.

Take, for instance, in the political order, the system of castes. This—the highest and most dominant law—is but the sanction of a natural order, a natural law of the highest degree of importance, which it is beyond the power of an arbitrary will, a "Democratic" delusion, to upset. In every healthy society we distinguish four physiological types which gravitate in different directions: each having its hygiene, its own department of labour, its own feelings of perfection and joyous mastery. And so we get first of all the aristocracy, the superior ruling caste, the creators of values; secondly the warrior-caste; thirdly,

the caste which relieves this class of all drudgery and detail work (lawyers, merchants, tradespeople and so forth); and fourthly, the lowest caste of all, reserved for the roughest work in the community. The original caste system of the Hindus was based on the conception of *Dharma*, or duty: the duty of the *Brahmana* to teach; the duty of the warrior to protect; the duty of the organiser and distributor of goods to distribute them; and the duty of the producer to produce. Yet such a social *synergy* as this—though it has given stability to Indian life and has preserved her civilisation and culture despite all kinds of conquest and degradation—is howled down, in Europe, as "Fascism"!

Again: in India the *ideal* human being is regarded as "the man, the wife and the child": in other words, the family is the unit of society not the individual. It is needless to stress the profound and far-reaching social results of this doctrine: here in Europe we witness on all sides the deplorable results of its counter-thesis—unbridled individualism and the systematic destruction of the home.

As touching Religion, a knowledge of Hindu religious philosophy would undoubtedly quicken and revivify our ancient and traditional European *mythos* (at present sadly disfigured by exotic and ugly Semitic interpolations). As things now stand, in face of the storms that threaten our civilisation, we dare not appeal to our pale

and exhausted *Religio*, which in its foundation degenerated into a scholastic system of theology. Hinduism has its Six Schools of Philosophy. Its sacred books are permeated with philosophy. Christianity, on the other hand, has no foundation-head of philosophy in its scriptures. And hence it is that myth, the necessary prerequisite of every religion, is largely paralysed in Europe and America to-day, and atheism and unbridled emotional subjectivism (the ape of religion) are rampant among us.

It only remains to suggest a practical means whereby Hindu and Aryan Culture might be disseminated throughout the countries of the West. It seems to me that the best and easiest plan would be the establishment, in all great cities, of *foci* or "Nurseries of Culture" organised and arranged in some such way as this: On the ground-floor would be an emporium for the exhibition and sale of Indian handicrafts and *objets d'art* of every kind (carpets, pottery, sculpture, pictures, furniture and so forth); and above that, a good Indian restaurant, a library, a lecture hall, equipped with a roomy stage, where Hindu plays could from time to time be enacted in their proper setting. The lectures should of course be given regularly so many times a week at fixed hours, and should be free. (It will be found that many members of the audience will make some purchase on their way out.) If the Nursery of Culture be advantageously situated it will be found to be a profitable busi-

ness enterprise; and it will justify its existence from every point of view. Some such plan as this is, I think, necessitated by practical considerations as well as by the psychology peculiar to the Occident: at all events, its organisation will be a simple matter; and that, at least, is to its credit. It

is no use relying on lectures and publications; we have already a surfeit of these. The public must be brought to realise that culture not only remoulds the individual to finer issues, but that it pours its vitality into the matrix of great works, and takes effect in a firm and beauteous life-creation.

S. F. DARWIN FOX

It is a historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still further Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phoenicia. The far remote, so called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East.

—H. P. BLAVATSKY, *Lucifer*, July 1889

NICOLAS FLAMEL ALCHEMIST AND PHILANTHROPIST

[Dr. E. J. Holmyard, M. A., M. Sc., D. Litt., tells here the story of the Alchemist who was altruist—who transmuted mercury into silver and gold and used the latter to alleviate human misery and suffering.—EDS.]

In the Musée de Cluny at Paris there is preserved the tombstone, dated 1418, of a celebrated alchemist born about 1330 and reported to have been still living in the year 1700 A. D. His name was Nicolas Flamel, and his story is one of the most interesting in the annals of alchemy.

The thirteenth century witnessed a veritable renaissance of scientific learning in Europe. For some five hundred years earlier, knowledge had been mainly in the hands of the Muslims or Saracens, who proved themselves keen students of Greek wisdom and showed an enthusiasm for intellectual progress scarcely credible to modern observers of Islam. Transmission of science from Islam to Latin Europe may have begun as early as the tenth century, but it was certainly in full course in the twelfth, while the succeeding century was marked by a widespread devotion to the new learning.

Among the various departments of knowledge thus revealed to the West was the art or science of alchemy. Robert of Chester, Gerard of Cremona, and many more accomplished scholars, translated into Latin the works of Jabir, Razi, and other famous Muslim alchemists, and in a short time European adepts were busily en-

gaged in the search for the philosopher's stone. But alchemy became more than a recondite science for the initiated few; it infected all classes of the population and quickly assumed an epidemic form. It will be remembered that Dante fulminates against the alchemists, whom he unhesitatingly places in hell, while Chaucer's satirical humour found a fitting subject in the alchemist-Canon, whom he mercilessly pillories in the *Tale of the Canon's Yeoman*.

By the fourteenth century, indeed, physical alchemy had become a popular pastime; Thomas Norton of Bristol tells us that common workmen, weavers, masons, tanners, parish clerks, tailors, glaziers and "silly Tinkers," all felt impelled to join in the search for the Elixir which should convert the base metals into gold. It is not surprising, therefore, to learn that one Nicolas Flamel, a scrivener of fourteenth century Paris should have entered upon the study of alchemy; surprise lies rather in the circumstantial details related of his complete success.

As to his life, there is the inevitable disagreement of authorities, but it is generally believed that he was born at Paris, or at Pontoise, somewhere about the year 1330, and certainly during the

reign of Philippe le Bel, whose tower still guards the passage of the Rhône at Avignon. Having acquired a sufficient education, he established himself in Paris as a public scrivener in a house near the Church of Saint-Jacques de la Boucherie, and appears to have accumulated a modest fortune by frugal living and strict attention to business. His prudence and sagacity are further reflected in his marriage to a handsome widow named Pernelle, who, though she had outlived two husbands, brought a large dowry to Flamel, her third spouse.

Flamel's business as a copyist diverted a constant stream of books to his house, and from time to time his interest was aroused by the alchemical treatises which passed through his hands. Thus casually, and perhaps almost sub-consciously, he absorbed the main tenets of alchemical lore, and his mind was prepared for the crucial event that occurred to him in 1357. He tells us that in this year he chanced to buy, for two florins, a large, ancient, illuminated volume covered with letters of a language which he could not understand but took to be Greek or the like. The 21 leaves within the engraved covers were inscribed with neat and beautiful Latin letters, in colour, and some of them were further embellished with allegorical figures.

After much reflection, he convinced himself that these figures depicted the secrets of alchemy; but, in spite of every effort, he failed to understand them. Tanta-

lised by the thought that he possessed the key to unlimited wealth, could he but use it, he finally decided to journey to Spain, in the hope that some learned Jew of that country could help him to the interpretation of the enigmatical figures. At the town of Leon, in Northern Spain, he met with a converted Jew named Maître Canches, who expressed the greatest interest in the mysterious book and was able to decipher most of the figures. Flamel decided to take Canches back to Paris with him, but unfortunately the Jew died at Orléans and Flamel had to return alone, with a few essential details of interpretation still lacking.

There followed three years of profound meditation, finally crowned by success; Flamel had at length solved the last of the many problems which his book offered. Full of joy, he and his wife at once prepared to put their newly-acquired knowledge to the test of experiment; and at noon on Monday, January 17, 1382, they succeeded in transmuting 1½ lb. of mercury into pure silver. Encouraged by this extremely satisfactory result, they next undertook the greater transmutation, *viz.* the conversion of mercury into gold. All things prepared, the red elixir was added to a pound and a half of mercury, and at 5 p. m. on April 25 they rejoiced to find that the mercury had been transmuted into a mass of pure gold, with only a slight loss in weight.

So runs the story. By the aid

of his alchemical gold, Flamel became a wealthy man, and was able to found hospitals, build and endow churches, and bestow liberal alms upon the poor. It is undoubtedly true that he amassed a fortune of considerable magnitude, and his charitable bequests have been in many cases authenticated. Sceptics have explained the affluence of the humble scrivener by suggesting that he undertook moneylending in secret, or that he managed business for the Jews in France when they were temporarily under sentence of banishment. One is always inclined to feel, however, that the possibility of transmutation having occasionally been genuinely effected by the alchemists is rated too low; there is nothing inherently impossible in the conversion of mercury into

gold, and it is by no means incredible that mediæval alchemy may have stumbled upon a catalyst capable of bringing about such a change.

Flamel was later credited with having discovered the secret of prolonging human life indefinitely, and the traveller Paul Lucas tells us that in the early years of the eighteenth century, he met in Asia Minor a dervish who asserted that Flamel was still living. We need not take such a statement too literally, but Flamel's fame will last as long as men are interested in the story of alchemy, and he has therefore attained to a measure of immortality, if not to that fullness of life everlasting for which the alchemists of the Middle Ages strove.

ERIC J. HOLMYARD

It is said in a work on Geology that it is the *dream of Science* that "all the recognized chemical elements will one day be found *but modifications of a single material element*". ("World-Life," p. 48.)

Occult philosophy has taught this since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy—"as it is above, so it is below"—that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or Sat). The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as something very complex indeed.

—H. P. BLAVATSKY, *The Secret Doctrine*, I, 542

RENASCENT INDIA

[Dr. N. B. Parulekar continues his study of the living problems of India. Next month he will close the series with a very thoughtful analysis of the influence of Christian Missions in India.]

In the following article our observant author makes use of his all-India tour; he sees focused in Benares the forces, old and new, which are at work to-day in India. His plea and appeal that Indians have an opportunity to avoid the mistakes of the West in moulding their country's future is worthy of most serious consideration.—EDS.]

BENARES : OLD AND NEW

Every little shrine in Benares is sacred to the pious pilgrim who is attracted to it as to an old acquaintance. The holy city is crowded with temples and religious relics which are more numerous than even houses. The pilgrim moves from shrine to shrine without caring for food, rest or physical comfort in the hope of seeing as many of them as he can. His mind is filled with sentiments such as one feels after returning home from abroad, an all-absorbing consciousness of coming back to the dear old place where one belongs by birth, upbringing and by invisible bonds of life and love. From the pilgrim's point of view what is sacred in Benares is precisely what is sacred in one's home. His soul is one with that of the holy city.

But the case of a casual observer is somewhat different. His progress in Benares is not so smooth, not so fruitful in the first few days as is the case with the pilgrim. For him it is difficult to conceive of a city being sacred which at the same time fails to keep itself clean. Heaps of garbage are dumped along side-walks

which dogs, cows and noisy crows rival with one another to explore. Sweets are sold in shops exposed to flies, street dust and hands of swarthy men whose clothes must have been unwashed for weeks. At every little turn unclean men offer themselves as guides to holy places, most of whom are no more pleasing than the innumerable beggars roaming on streets or lying in piteous postures along temple roads. Pilgrims are out for worship and prayer. Many of them walk bare-foot, carry flowers, lighted incense sticks, sandal wood paste, fruits and shiningly clean brass vessels filled with Ganges water, as part of their devotional offering. They halt before shrines, bow, mutter some prayers or touch the tail of a sacred cow, standing unconcerned in the midst of the traffic. Most of the Brahmins look fat and exceedingly prosperous in their business of prescribing religious rites to the people. Interspersed in the bazar are curio shops carrying exquisite brass, ivory, silver and gold work along with the most marvellously designed pieces of embroidery, all colourful, artistic, precious and

difficult to find even in Fifth Avenue art shops in New York. These are some of the brightest spots in Benares, appealing to the visitor's sense of admiration and desire of possession, while the rest of life passes like a mixture of strange, antiquated, meaningless modes of human behaviour. At best life in Benares may be amusing, but what in heaven is there to render it holy? The sense of sanitation is so sharp in modern life that it passes one's comprehension how anything may be sacred which fails to rise up to the requirements of a good municipal government.

This is the first and the greatest barrier between oneself and the holy city; once overcome, it is easier to commune with the spirit of the sacred place. The heart of the holy city is found beating on the banks of the Ganges. Miles of magnificent bathing ghats, whose stone work is reminiscent of Roman masonry, have been built by wealthy persons and dedicated for the use of pilgrims. The donors have chosen to remain anonymous so that not a stone slab is found to commemorate their name. Here men bathe, priests direct ceremonies and mendicants chant the name of mother Ganga. Quantities of flowers are offered to the holy river which form themselves into many coloured carpets afloat. The incense burnt at the time of worship fills the air. Even before the morning sun commences to cast his rays and light hundreds of golden domes of temples raised

above enveloping fog, crowds collect on the bathing ghats. Standing waist deep in water they bathe, chants of mother Ganga on their lips, and with folded hands bow in the direction of the shrines of Siva, the rising sun, and the flow of the river below. During these few minutes the pilgrim's mind is turned completely within. Every incoming stimulus seems to feed his devotional attitude.

Himself a stranger, the pilgrim is often subjected to the cupidity of priests, local exploiters under religious garbs, respectable looking rogues and to harassments by petty officials. Nevertheless he continues to feel at home in Benares, is prepared to bear any amount of hardship, inconvenience and expense, in view of the great reward which he thinks is to be had here as nowhere else. "The Babu cheated me of two rupees but do you think he is going to profit by them?" asked one of them. I could see that between the Babu and the pilgrim cheated by the Babu, wisdom lay on the side of the man who had come to Benares not to make material profits but to part with them if necessary in the service of something that is holy and within. What persuades the pilgrim to throw away his hard earned money before Brahmins, beggars, shrines and in a number of charitable ways from which there seems no tangible return to himself? How is it that well dressed men bow before half-naked mendicants, that millionaires fall prostrate before the moneyless, and that the learned

Pandits listen in rapt attention to the discourse of illiterate philosophers?

For every pilgrim coming to worship in the holy city, there are hundreds in the country who are unable to go but to whom Benares is equally sacred. The rich and the old leave their homes and go to Benares believing it the best place to conclude one's life on earth. Can we explain it all on the basis of superstition, priestcraft or blind credulity of men? I do not think so. Watch, for example, multitudes of men and women emerge from the Ganges. They do not look dazed, drowsy or drunk with superstition or religious frenzy but, instead, serene, and mellowed as after serious reflection.

The truth of the matter is that the soul of the pilgrim feels tuned to an eternal consciousness which animates all creation and which seems particularly accessible in the congenial surroundings of the holy city. The soul is revived, its point of view particularly sharpened, which was for so long blurred, broken and driven into subconscious inertia. Between him and his true self lay a storm of passions which seems to melt away in the quiet flow of the Ganges, restoring the soul to its original purity. He feels wiser, better able to judge between what is worth while and worthless, and nearer to the stature of eternal existence. The passions that raged high in one's home town, the jealousies surrounding one's material achievements and the loves and hates of ordinary life re-

cede from the mind giving place to still other values, other perspectives and other calculations, higher, nobler and of a lasting type. Looked at from that side, secular life shrivels into a small show. In a sense it is difficult to find another place where secular achievements are at so great a discount. Buildings, sites, public places, memories and hearsay traditions are associated with gods and holy men and not with governments, diplomats, capitalists, warriors, or men who have had extraordinary success in worldly pursuits. What earthly empire can claim greater glory than the little spot known in Benares as the Deer Park, where 2500 years ago Buddha used to sit plunged in meditation and where he is known to have preached His first sermon. The cradle of Hindu civilisation was rocked in the valley of the Ganges, its epic portions were unfolded on her banks, dynasties have come and gone, sages have lived and died and still Benares continues to attract millions of men in every generation as an abode of the holy and the sacred.

But then this is only one side of the picture. There is another side to it. A new Benares is springing up, different in spirit from the old. As you row along the city line, tiers upon tiers of temples, sacred shrines, samadhis or mausoleums of holy men rise behind bathing ghats. Pierced among them stands a solitary chimney like a question mark flung from another civilisation. In new Benares waters of the holy river,

which the pilgrims come to drink and carry away as sacred, are not pure enough until passed by this distilling station. Four miles further a new University, the Benares Hindu University, is growing on nearly 1300 acres of land: nearly twenty miles of road have been laid on the campus and twenty thousand trees planted. It is a residential University where twenty-six hundred students are taught in thirty-two departments distributed in 173 buildings used for residence and instruction. Though the leading object of the University is to preserve and promote Indian culture, actually the provisions for instruction in Hindu philosophy, religion, ethics, psychology or even sociology are negligible compared to those which the University offers in modern science. The best equipped school of Benares Hindu University is the engineering school, and the most neglected one is that of theology. This is just to show how the country is moving. The rest of the Indian Universities and higher educational institutions are frankly based on out and out western plans in respect of their staff, teaching and general plan of education. In other words *the most highly educated young men go out each year from our universities all westernised and without an inkling of the point of view of the East.* From among them come the Protestants calling out to clean up old Benares: they object not merely to its insanitation but think it to be the last and most powerful stronghold of superstition. My question goes still further.

Supposing in the course of time Benares, the pilgrim city, is supplied with its quota of sanitary inspectors, licensed barber shops, unionised laundries, arrow heads to advertise holy spots, psychoanalysts giving fifteen minutes a day sanctity courses, the problem still remains, what next?

Beyond the limits of old Benares and out on the plains of India the new civilisation is spreading with ever increasing speed, the guiding spirit of which is in conflict with the gods of the holy city. Just before visiting Benares I had a chance to peep into Tata Nagar, the steel city of India. It appeared to me a duplicate of Detroit but more modest, of course, than the automobile centre in America. It is a new town built under American supervision and laid out to suit the details of the incoming industrial civilisation. One hundred and fifty thousand human beings are housed under the company's plan, whose pay roll amounts to a million and a half rupees. There the bullock carts, the tractors, the automobiles, and locomotives of every sort are employed to make better steel in India and for the world, if it can be produced cheaper than elsewhere. Huge gantry cranes are under installation with capacity to pick up twenty-five tons of iron ore or ten tons of coal or limestone at one grab, and capable of loading direct into each sixty ton hopper wagon at the rate of 400 tons an hour. Thirty thousand horse power is partly harnessed and partly in wait to run huge automatic saws, hammers,

presses, lifts, cranes and pulleys carrying red hot ingots from yard to yard. With this in front, if one visualises the simple blacksmith, working with the help of one or two man power in villages, it is evident how large scale centralised industries are turning thousands of artisans, petty shop-keepers and professional families out of employment while giving only to the few a sense of power and an extraordinary high standard of living.

Between the old and new Benares is the emergence of science in India. Machines, inventions and discoveries push life hither and thither, cause social and economic dislocation, but do not suggest an ultimate outlook on life, which may be called truly scientific. That on the one hand applied science should progress by leaps and bounds, and on the other relatively small results should be reported in the philosophy of science—most of which consists in professing Socratic ignorance—is characteristic of the state of thinking in contemporary Europe and America, to which India has been a natural successor. Science has broken up the universe and suggests it may be without order, unity or purpose, which men might try in vain to import by way of precipitous theology or mysticism. After three hundred years, physics, the fundamental science, leads back to the point of uncertainty where Descartes left matter as a dark inert substance. The failure of physics to carry farther on its premises has compelled thinking men to separate philo-

sophy from life and pursue one without reference to the other. They would like to make philosophy an adjunct to physics and mathematics and leave the arrangement of daily life to the care of applied science.

But by itself applied science gives power. Scientific researches tap each day fresh avenues of power. It is expected that just as man has been able to release physical energy, multiply through experimentation the material value of plants and animals, so also with the help of biochemistry and psychology he may be able to command fresh powers in his own nature. The growth of these two sciences according to Bertrand Russell—

is likely to give us in a not too distant future a far greater power of moulding character than mankind has ever hitherto possessed. Like the power over inanimate nature, this new power over human nature may be used either for good or for evil. I do not profess to know in which way it will be used. But if it is used for evil, our scientific civilisation will not long survive.

Such are the auspices under which the new Benares is born in India—power for good and for evil, power giving birth to greater power. And how to use the wheel of power is a problem of Western civilisation equally facing other races. Has old Benares any instruments to harness this flood of energy in the service of good rather than of evil, for unity instead of for strife, and to stimulate understanding in place of acquisitiveness? In India one-fifth of the human race live stratum within

stratum, caste below caste, sect within sect, so that a slight abuse of power by one group, injustice from one section or economic exploitation practised by one community against another, must unsettle the whole and react terribly on collective human feelings. The question of the direction of science, utilisation of its powers, socialisation of its fruits, is vital to India where science and society, power and one's fellowmen, organisation and individual, are knit together in a fabric of 350 million people. Besides, India holds no empire, no conquered races outside her own national bounds, where sins of one's own civilisation can be dumped to profit one's people at the cost of others abroad. The West could at least survive so far, but to India it is a matter of immediate life or ruin.

Where are the schools to prepare our young to face this forthcoming catastrophe? Which of the universities, educators, historians, poets and philosophers have helped to mould the thinking of the people, give them discipline, insight and understanding so that the country is provided with a technique to apply science for spiritual progress. We are poor but that is not such an ailment; there are religious fanatics but they can be quickly turned into ardent patriots if profits are shown to accrue that way. Masses are illiterate which, to my mind, can be remedied in a generation's time. A foreign Government is sitting tight over our shoulders like the old man on Sindbad's head. But

even its grip cannot be eternal as is demonstrated within the last few months. You can have scientists, technicians, skilled workers, capitalists, sanitary agencies and what not, produced in the country or borrowed from abroad, to meet all the national requirements. That is not very difficult, especially when large and small nations like England, Germany, Japan, Russia, and America have done it many times before and are doing it right under our eyes. That spirit is already in the land and it will have its harvest because knowingly or unknowingly we are all aiding it. Just before leaving for the Round Table Conference Mahatma Gandhi was asked to give a message to the children of the country. He said, "Do whatever comes to your hands." How nicely it resembles in tone the gospel of Edison, Henry Ford, John D. Rockefeller and other industrialists in America, and that which ecclesiasts in the beginning of industrial civilisation in Europe were never tired of impressing on the minds of believers as the word of God. In other words, next to political liberty the psychology of "doing" is being popularised in the country from Gandhi down to the smallest social worker. I am afraid we are adopting not only industrial civilisation but also the industrial mind, which brings power which vanishes, but no peace which endures.

The answer of old Benares is clear and unmistakable. One may forget all about reincarnation, all about Brahma, sadhus, pilgrims, philosophers and shrines. One

may take or leave as many of these as he pleases. But that on which the Holy City is insisting all these millenniums of her existence and which is really the beginning and breath of spiritual wisdom is meditation. *The divorce between meditative and active life is the root error in the building of modern civilisation.* By a curious process of self-deception we consider a man as a scientist who sits in a laboratory to study physics, chemistry, biology and so on, but instead if another sits quiet in order to study the inner being of man we call him a dreamer. Afraid of its own self, human intelligence has studied matter, machines, mathematics, much more scrupulously than its own nature, just as a pullman porter who may be all courtesy to a stranger but is studiously rude to his own relations. As soon as the scientist will sit down to think of his own Self and the Self of others he becomes a philosopher and a better judge of how to use power.

India needs to preserve something of that pilgrim spirit to evaluate in proper perspective her future. If the mind can withdraw itself from the illusory values of

the world and look in a calm, dispassionate way at what it really means, what it aims at, is pleased or displeased with, it is more likely to have better control of itself and of its Sansara. What we call powers are only fragments of the same self, bits of cultivated egoism unrelated to higher spiritual existence and fighting for mutual elimination as in a family feud. The question before India is whether we shall go by the same road as the so called science may choose to drive us or whether we shall develop spiritual understanding in the manner of Benares to regulate it rightly. As we look forward for hopeful signs of India cutting a path independent of industrial egoism, individual or collective, I am afraid they are not yet on horizon. Shall we go through the same mill as the West and then turn to Benares as simply curio collectors, like children going out for pebbles after the tide is out? Or shall we gather together the powers of spiritual analysis and a sense of meditative peace such as are reflected on the banks of the Gunga before we are completely "modernised"?

N. B. PARULEKAR

FOHAT AS A FACTOR IN ULTIMATE KNOWLEDGE

[Ivor B. Hart, O. B. E., Ph. D., B. Sc., is a name well known to University students and all interested in aeronautics for his contributions to various scientific periodicals. Since 1920 he has been Education Officer of the first grade under the British Air Ministry and is Honorary Research Assistant and University Extension Lecturer at the University of London. He was in India for some time during the War as well as in Mesopotamia and Italy, and is very interested in Indian affairs. In addition to works on aeronautics he has had published *Matters of Science, Mechanical Investigations of Leonardo Da Vinci, The Great Engineers, The Great Physicists.*

In this article the author, conversant with *The Secret Doctrine*, writes about Fohat which is an occult Tibetan term used by H. P. Blavatsky and which represents the active (male) potency of the Sakti (female reproductive power) in nature. Its Sanskrit correspondence is Daiviprakriti, primordial light, and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. It is the universal propelling Vital Force, at once the propeller and the resultant.—EDS.]

The re-orientation of public interest in the direction of the broad generalisations of science is rapidly becoming one of the most striking features of the present day. The situation is practically unparalleled in history. At no time before has there been such widespread interest in the abstract speculations of our men of science as is being exhibited just now by "the man in the street" in the western world, where, unlike the East, philosophy and its general implications have normally been far removed from the general run of humanity. In the seventeenth century Bacon and Descartes were responsible for a wide development of interest in the study of Nature and of natural phenomena—but this was rather the interest of the better educated element of the society of the time. The nineteenth century, again, brought with it such a great impetus in mechanical invention

as to bring in its train an inevitable interest of a more selfish kind—the interest prompted by the new wonders of improved amenities of life such as the substitution of gas-lighting for lamps; of electric lighting for gas-lighting, of rapid mechanical locomotion for horse-driven vehicles, and so on. It was pertinently within this period that Wordsworth wrote protestingly,

The world is too much with us, late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

To-day we are witnessing something much finer—the widespread desire to get down to fundamental issues. We are now as surely giving up joking about Einstein and his "crooked straight lines" as we have done about the oddities of the Ford car of old. Instead we are witnessing the unique situation whereby the pronouncements in book form of a distinguished

mathematical physicist have become more definitely a "best seller" than the most popular of novels.

There is, however, one very real and serious danger in the trend of speculation of to-day to which it is the main purpose of this article to refer. It is one as to the consideration of which the metaphysicist and the philosopher as distinct from the scientist must always insist. We may refer to it as the problem of Knowledge—a problem which in its turn arises naturally from the ultimate question of the conception of Man himself, and of his relation to the universe around him. Professor Burt, in his *Metaphysical Foundations of Modern Science*, draws attention to the central metaphysical contrast between mediæval and modern thought regarding Man's relation to his natural environment in the following terms.

For the dominant trend in mediæval thought Man occupied a more significant and determinative place in the universe than the realm of physical nature, whilst for the main current of modern thought, nature holds a more independent, more determinative and more permanent place than Man.

So for the Middle Ages we find that Man was the centre of the Universe. Around him and his home, the Earth, the skies revolved daily, the moon monthly and the sun annually. Nature was held subordinate to Man and to his Destiny. Therefore was Nature interpreted in terms of essence, form, quality, quantity, and the like. To-day the modern

scientist dwells upon the utter insignificance of Man and of his home, the Earth, in the cosmical scheme—a scheme in which we are but a mere speck, and in which our Solar System is but a minor unit—and instead of the categories of essence, form, and quality in terms of which Nature was interpreted, we have such concepts as time, space, mass and energy.

Is there not here, after all, something of both the nature and the danger of the swing of the pendulum? If it be held that the mediæval standpoint was an untenable exaggeration, is there yet no significance in the fact that Man is the only living species that is interesting himself in, and is capable of discussing, the problem of his own existence and of that of his surroundings? Speck he may be, physically speaking, in the cosmical scheme, but an insignificant speck, never! Ultimate knowledge will never be attained without recognition of "Fohat" the link between Mind and Matter.

H. P. Blavatsky early stressed this in her classic, *The Secret Doctrine*. There is an ultimate something beyond this duality in the contrast of spirit and matter, namely, the "Parabrahm"—the One Reality, the field of Absolute Consciousness which Mme. Blavatsky refers to as "that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol". Her teaching cannot be more clearly expressed than in her own words,

Spirit (or Consciousness) and Matter are, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective. (I. 15)

So *The Secret Doctrine* reminds us:

just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object. This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." (I. 16)

We commend this viewpoint to all those who are tempted to dwell too much on the so-called insignificance of Man in the Universe.

Madame Blavatsky's *Secret Doctrine* elaborates this conception of Fohat in very interesting fashion. Virtually, the story of Cosmic Evolution, as translated from the "Book of Dzyan," is told in Seven Stanzas or Stages. Each stage represents, as it were, a phase in the process of evolution such as is indicated in the Seven Days of the Biblical Creation, and in the Seven Creations of the Purânas. Somewhere in this scheme of development must come of necessity the stage when form and purpose is given to the material ingredients of the cosmos, and intelligence is impressed upon matter. Fohat provides the agency for this. Thus in Stanza III of

the "Book of Dzyan," the process of evolution having been explained in terms comparable with those of the nebular theories of Western science, we read, "Then Svâbhâvat sends Fohat to harden the atoms. Each (of these) is a part of the Web (Universe)." Primordial matter, as Madame Blavatsky tells us, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulses of Fohat, is but "a cool Radiance, colourless, formless, tasteless and devoid of every quality and aspect". Here, then, we see one aspect of the functioning of Fohat.

Later, in Stanza V, in language couched characteristically in Eastern allegory and purposely obscure phraseology, we read, "They [the Primordial Seven] make of him the Messenger of their Will. The Dzyu becomes Fohat." Dzyu is Occult Wisdom which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. In effect, then, in the earlier stages of cosmic evolution, before emergence from the phase of an unmanifested Universe, Fohat remains potential as an abstract philosophical idea; but with the emergence into the phenomenal and cosmic world, Fohat at once becomes active as the occult, propelling force which, "under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law."

IVOR B. HART

IN THE WORLD OF BOOKS

To-day and To-morrow. A SERIES: (Kegan Paul, London. Each Volume 2s. 6d.)

Imaginative thinking, or thoughtful imagination, about things in general, is the characteristic of the "To-day and To-morrow" series of booklets.

The extraordinary thing about the successive volumes of the "To-day and To-morrow" series is that they are so pre-occupied with Yesterday. Or perhaps, when one looks at it more closely, it is not so extraordinary. It is natural, inevitable—but paradoxically so. We can write of To-day as of something static— instantaneous, but static for the instant that it lasts. (To-day is in fact something entirely artificial. We invent it, or create it, in order to make a closer study of some aspect of life. Taken by itself, it gives as misleading an idea of life, as, say, a cross-section of a stalk gives us of the vegetable realm.) Static to-day has no power to throw us forward to to-morrow, or beyond. It has no impetus.

To get that impetus we must go back into the past, and trace the line on which life has developed through layer after layer of dead to-days, and produce that line, as on a graph, on to the blank sheet we call the future. An unimaginative thinker will produce the line as a straight line, or if the line in the past has been a curve, will continue it as a regular curve. The more imaginative thinker sees all the delicate whorls and arabesques latent in the section of the curve of the past which he has been able to study. He can then plot out many fantastic promises for the future where a blunter observer, taking the curve of the past to be a straight line or a simple parabola, would expect things to go on very much as they have done. The prophecies of the "To-day and To-morrow" books have surprised many people, who had not studied the past, or only the very immediate past.

The further one wishes to look into the future, the deeper one must delve

into the past. An architect building a bungalow can lay the floor on the surface of the ground. But if he wishes to build a sky-scraper, he must dig deep foundations.

That is the fundamental characteristic of the "To-day and To-morrow" series. They differ, of course, from issue to issue. But the typical volume of this series spends either the most of its space, or the most important of its chapters, on the analysis of the past.

There is another consequence of this delving into the past. The various curves in which human activity can be recorded, are seen, as one moves further back into the past, to spring from a common origin. The fuller historical research is made into the civilisation of the past, the more closely related the civilisations of the past appear to be. That does not mean that they are similar, though no doubt many hitherto neglected factors (the economic, for instance) are common to all or many successive civilisations. The community between them is rather that they derive from each other, than that they have many features in common between themselves. They have a common ancestor, at different degrees of distance.

Consider the ancient civilisations on the ruins of which our own culture is built. Rome, Greece, Crete, Anatolia, Mesopotamia—fifty years ago historians dwelt on their differences; now they recognise the essential thread of kinship which binds them together. Their differences now begin to appear those of circumstance—of time, of geographical conditions, of climate. The unity is in the idea of civilisation. One might say that the history of civilisation was the adaptation of a common idea to different climates.

Fifty years ago, historians would have said that it was an accident, a coincidence, that the great civilisations of the past, Rome, Greece, Crete, Anatolia, Mesopotamia—ran at once in chronological and in geographical order. The

earlier the culture, the more easterly. For three or four thousand years, the tide has been running westwards. One might ask whether it is not now turning eastwards again. The writer who takes the name of "Collum" in his *Dance of Çiva*, one of the most profoundly interesting of the series in question, emphasises this "cyclic succession between east and west".

But there is another point, more vital than chronology, arising out of this one. The civilisation of the East is the earliest. It is also, if one may use the word in this sense, the most unitary.

The barbarian sees things as distinct, successive, isolated phenomena. The first step towards civilisation is the recognition of the sequence of natural events—the daily sunrise and sunset, the seasons of the year, the growth and ripening of crops. After this recognition, the mind jumps abruptly from the multitudinousness of the universe to its unity—that unity is the basis of all possible civilisations.

It follows that eastern philosophy, as the earlier, is the more unitary way of thought. Western thought does not (or rarely does) deny this unity of things; but it emphasises rather their diversity, it builds up a universe out of diverse impressions and images of the mind. Many western philosophers go so far as to say that the one-ness of things is not really existent, that is an abstraction, something built up by the mind itself out of the separate images received. Kant, the most representative of all European thinkers, held this view; Bertrand Russell to-day holds it in its extreme form.

Out of this western idea of separate-ness, of the individual existence of things, has grown the western idea of democracy. If each thing has its individual and independent existence, then each man has his individual and independent personality. From the recognition of the individual personality proceeds the idea of individual rights, on which democracy, and the whole of western political idealism is founded. It is

arguable that in this respect, too, the world is moving back towards the East. We are beginning to see that what matters most about each man is not his own personality but his relations with his fellow men. He matters more as a member of a community than as an individual.

But that is a comparatively unimportant detail. What is important to point out is that the world-movement of to-day is simultaneously towards unity of thought and towards unitary thought. *It not only recognises a common origin for East and West; it begins to swing back towards the East.*

Eastern philosophy, as "Collum" points out, does not make the same distinction that western does, between body and mind, between thought and will. (Hence the East faces no free-will problem). This opposition has been for centuries the basis of western thought. Is not western thought moving away from that basis to-day?

The nineteenth century might be regarded as the high-water mark of western individualism. The atomic theory brought about a complete duality of matter and spirit, if not actual conflict between the two. That conflict is already over. Matter and spirit, once conceived as opposite, are now considered not only allied but one.

Deeply significant is this statement by the famous physicist, J. B. S. Haldane, author of *Daedalus* and *Callinicus* in this series. "Physics is moving nearer to biology. Atoms, under certain conditions, do not act as they should mechanically but like living things set up defensive reactions."

Within the realm of life itself, the astonishingly interesting experiments of Sir Jagadish Chandra Bose show that the old distinction between "animal" and "vegetable" life is, if not a sheer invention of the western mind, at least enormously exaggerated by it.

May we here pause to sum up the drift of this essay?

Mankind stands to-day on the brink of a dual recognition—first, that all our civilisations have a common origin;

second that the civilisation from which they all sprang was one which itself believed in the fundamental unity of the universe.

Not only in the spirit but materially, is the world struggling towards unity.

Dr. S. Radhakrishnan in *Kalki, or the Future of Civilisation* writes:

The world is becoming outwardly uniform. Europe and America as well as Asia and Africa are moving in the same direction, only the former faster than the latter. The motor car, the aeroplane and the pictures, which are the potent symbols of civilisation, are visible even in the most backward countries . . . India and China are being sucked into the maelstrom.

One must halt here to observe that India and China are probably sucking at the maelstrom quite as hard as it is sucking at them. Dr. Radhakrishnan goes on to say that "the outer uniformity has not resulted in an inner unity of mind and spirit"—a conclusion to which one must enter a caveat, if not actual dissent.

It may be argued that a great outburst of acute and self-conscious nationalism is a vital feature of the twentieth century, and that the tendency is away from unity; as Rossetti put it in his great sonnet, "that the world falls asunder, growing old".

We believe, on the other hand, that such conspicuous "nationalism" is the inevitable, though superficial, accompaniment of a drawing together of the nations, like the ripples at the meeting place of two rivers.

While men are many thousands of miles away, with neither the science of transport nor the power of written thoughts to bring them together, they are indifferent one to another; they do not recognise their difference one from another. National sentiment is at heart the sentiment that there are other nations of the same kind as, but different from, one's own.

One would expect, then, to find in the "To-day and Tomorrow" series many books dealing with nationality, and indeed the subject is fairly well represented. But it is a strange and perhaps a significant thing that most of the books on nationality deal with nations which are

either compounded of several strains, or of doubtful allegiance, or in some similar position.

For instance, Mr. Bolton Waller's *Hibernia*, is a very acute study of modern Ireland, correctly analyses Irish nationality as "a mixture which has not yet become a compound," and foretells the rich virtues which will emerge from the compound.

Caledonia by Mr. G. M. Thomson and *Albyn* by Mr. C. M. Grieve both deal with Scotland in a diametrically opposite spirit; yet both exhibit the same centripetal underflow. Mr. Grieve sincerely believes in a Scottish renaissance; Mr. Thomson does not. Mr. Thomson holds that Scotland's identity will be merged with that of her neighbours; Mr. Grieve that Scotland will again evolve a culture of her own, not in order to live in isolation but to be able to contribute from her own resources to the civilisation of the world.

Several British writers handle the American nation rather summarily in this series—Mr. J. D. Woodruff through the medium of a mock-Socratic dialogue in *Plato's American Republic*, Col. J. F. C. Fuller in *Atlantis* and Mr. C. H. Bretherton in *Midas* by direct analysis. One might pick out as a typical aphorism Mr. Bretherton's "Dyspepsia has done more than any other factor to mould the temper and habits of the American people." But, to be fair, one must remember that Mr. Woodruff has published since a Socratic dialogue on Great Britain, which is quite as critical in tone as the "American Republic," and that a contributor to this series, Mr. Archibald Lyall in *"It Isn't Done, or the Future of Taboo among the British Islanders,"* examines British manners and customs in just as detached and dispassionate a way as European ethnologists examine the habits of the Polyynesians.

The future of the British Empire itself is studied in Professor F. C. S. Schiller's *Cassandra*. He calls it "the most ramshackle on earth" and indeed many observers have prophesied its disintegration as far as culture and political all-

egiance are concerned, though not perhaps in financial relations, which Professor Schiller says are the threads by which the "political unification of the world may most easily and smoothly be brought about". But, if the self-governing Dominions (among which India is so soon to be numbered) are really falling away from Great Britain, is not that in order to enter, in their own right, into the community of all nations?

Canada, in particular, is a subject of dispute. Will she leave Britain altogether or not? Mr. George Godwin, in *Columbia*, argues that Canada is already non-British. He cites the interesting fact, that of the people settled on the land only 36 per cent are British, and 54 per cent come from other European countries. Mr. W. Eric Harris, on the other hand, argues in *Achates* that the link between Canada and Great Britain is much stronger than most people suppose. But why should Canada be linked with one nation only?

The Jewish people are in a singular position. They are a great nation, without a national land. (Palestine is spoken of as the Jewish National Home; but, as the anonymous author of *Apella*, points out, an English Jew is not a national of Palestine). It may be, as a "Quarterly Reviewer" argues in *Apella*, that the Jew has made his great contribution to civilisation, and that the future of Judaism lies in "the high noon of emancipation". But it is hard to believe that the distinctively Jewish contribution to our common life can ever quite fade away.

But what great purpose is served by the bringing closer together of all these nations and all these peoples, if they are not brought morally closer, as well as physically and culturally? What services will be rendered to mankind by the fascinating developments which Professor A. M. Low foreshadows in *Wireless Possibilities*, by the transport improvements discussed in Col. Fuller's *Pegasus*, or by the subjugation of the air described in Mr. Oliver Stewart's *Aeolus*? Unless the world's becoming one is accompanied by a new consciousness of being

one, will not all these marvels of science have the effect of making the peoples more miserable, more quarrelsome, like men overcrowded together in too small a room?

There is a point of intimacy—if a rather Western simile will serve—when it becomes almost impossible to live in amicable contact with one's neighbours. But there is not the same difficulty in living in intimate contact with one's family.

If the idea of the family can be extended to include the neighbours, your problem is solved.

Modern inventions have brought nations into contact too close for neighbourliness. Their only hope is the realisation that they belong to one family, that there is no need for all the barriers of misunderstanding, distrust and pride which they erect against each other. Such a "moral disarmament" is pleaded for in Professor William McDougall's *Janus, or the Conquest of War*. It is significant that land, air, water have all been conquered before war. That is the last victory and the greatest.

Alas it is not only between nations that we find these barriers of misunderstanding and of pride. They exist also between class and class, and the accursed mechanical monotony which is the lot of the machine minder, described so vividly in Mr. Cecil Chisholm's *Vulcan*, makes the rift all the wider. The healing of this social wound is a topic on which much has been written, but comparatively little within the compass of this "To-day and To-morrow" series. The reader might consult Dr. A. Shadwell's *Typhæus, Future of Socialism*, and whether Socialist or not, will find much to ponder in the author's contention that the real socialism is a change of heart and mind into the habit of spontaneous altruism. Another volume bearing on this vast topic is Mr. Hamilton Fyfe's *Archon, or the Future of Government*, the burden of which might be summed up as being that all the great governments of the past have held, and fallen short of, the same ideals, because the tug of the old base forces has been

too much for statesmen who might have given "the leadership which the mass of mankind yearns for".

In this brief survey, we have mentioned only a few of the volumes contained in this series—a few which seemed to bear most directly on the central idea by which the "To-day and To-morrow" series is inspired. It is no attempt at a formal review of all that the series has included. That would pass the powers of an encyclopædist. It is intended simply to give to the reader some idea of what "To-day and To-morrow" sets out to do, and some indication of the manner in which it is done.

P. J. MONKHOUSE

[P. J. MONKHOUSE, who after three years on *The Manchester Guardian* is already a leader writer, is a rising journalist. He won high distinction in university days not so long ago at Oxford (Trinity College) where he obtained first-class honours in Classical Moderations, edited the *Oxford Outlook* and *Oxford Poetry* in 1925 and was president of the Oxford International Assembly in that year. He is a speaker as well as writer, for he represented the Oxford Union Society on the 1926 debating tour in the United States.—Eds.]

In the foregoing article Mr. P. J. Monkhouse makes some excellent Theosophical points and we append a couple of extracts from *The Secret Doctrine*. Eastern esoteric science teaching the Law of Cycles shows how by an accurate study of the past, the future can be prophesied with exactitude. It is the absence of knowledge of the past story of a thing or a being which disables the human mind from prophesying. Psychometry is that science which enables one to decipher the ultimate past of any thing or being, and therefore its future. Another aspect of pre-vision and prophecy is connected with the science of the stars. Astronomers predict eclipses, the return of comets, and other *periodic* events; extend the scope of their calculations and we come across the true concept of Astrology—at present a debased art, and a lost science, but with a vestige of truth expressed in symbols. Time was when Astrologers could and did predict world events. This now

forgotten art is not lost, for there are Adepts, modern heirs of their Ancient Sires, who are familiar with its doctrines and rules. Says H. P. Blavatsky in her *Secret Doctrine*:

It is true . . . that the exoteric cycles of every nation have been correctly made to be derived from and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But in their purely physical sense, Europe knows of no other cycles than the astronomical, and makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them—

"With centric and eccentric scribbled o'er
Cycle and epicycle, orb in orb"

But with the pagans, . . . "Deity" manifesting co-ordinately with, and only through Karma, and being that KARMA-NEMESIS itself, the cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit—ASTROLOGY. And, as the sidereal motions *do* regulate and determine other events on Earth—besides potatoes and the periodical disease of that useful vegetable—those events have to be allowed to find themselves predetermined by even simple astronomical computations. Believers in astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate . . . Not all, however, for there are men of Science awakening to truth.

This because their little *historical* period, so called, allows them no mar-

gin for comparison. Sidereal heaven is before them; and though their spiritual vision is still unopened and the atmospheric dust of terrestrial origin seals their sight and chains it to the limits of physical systems, still they do not fail to perceive the movements and note the behaviour of meteors and comets. They record the periodical advent of those wanderers and "flaming messengers," and prophecy, in consequence, earthquakes, meteoric showers, the apparition of certain stars, comets, etc., etc. Are they soothsayers for all that? No, they are learned astronomers.

Why, then, should occultists and astrologers, as learned, be disbelieved, when they prophecy the return of some cyclic event on the same mathematical principle? Why should the claim that they *know it* be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate, similar effects. Are the prophecies derided, because of the claim of the hundreds of thousands of years of observation, and the millions of years of the human races? . . . Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision*, nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, or Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to. The reliability of the information depends, of course, on the acceptance or rejection of the claim for a

tremendous period of historical observation.—*Secret Doctrine* I, 645-6.

Mr Monkhouse stresses the recent finding "that all our civilizations have a common origin". This is a Theosophical fundamental and the following from the *Secret Doctrine* of H. P. Blavatsky will prove enlightening:—

We have concerned ourselves with ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The *Secret Doctrine* is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic—*i. e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every

nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past

events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them.—*Secret Doctrine* II, 794.

Travels of an Alchemist. Translated with an Introduction, by ARTHUR WALEY. (Kegan Paul, Trench, Trubner & Co. London. 10s. 6d)

The Travels of an Alchemist is an attractive title for an attractive book, but a book that contains little about alchemy. The traveller—a celebrated Taoist of the name of Ch'ang-Ch'un—journeyed from China to the Hindukush and back at the summons of Chingiz Khan, in the year 1220-1224 A. D. The record of the journey was made by Ch'ang Ch'un's disciple, Li Chih-Ch'ang, and is now translated with an introduction by Mr. Arthur Waley. The interest of the book lies mainly in the extremely fascinating descriptions of nomad and other society and in Ch'ang Ch'un's moral and political precepts. The venerable Taoist agreed readily enough to make the long and arduous journey to the Hindukush, but was properly distressed to find that the Khan's personal minister, Liu-Wen, proposed to take back at the same time all the girls whom he had collected for his master's harem. "I am a mere mountain-savage," said Ch'ang Ch'un, "but I do not think you ought to expect me to travel with harem girls." This dignity is typical of his general bearing and character as "a true possessor of the Secret Way". That he worked miracles, such as making the weather in the middle of winter as balmy as spring, was firmly believed by his disciples, but the adept himself was frank enough to admit to Chingiz Khan, when at last they met, that he had no elixir of life with which to prolong the Emperor's days. His candour must delight us as much as it did the formidable Khan, who expressed

his belief that Ch'ang-Ch'un was a holy immortal and ordered his sons, high ministers and officers to engrave the Master's words upon their hearts.

Mr. Waley's Introduction raises several points of interest. He justly says that a study of Taoist literature is indispensable to the historian of alchemy. The earliest extant Chinese treatises on alchemy, he tells us, are contained in the writings of Pao P'u Tzu (Ko Hung) of the fourth century A. D. Here we find a clear distinction between (1) the preparation of a potable gold to promote longevity, (2) the preparation of artificial cinnabar as an elixir of life, and (3) an attempt, parallel to that of the earliest Western alchemy, to produce gold from baser metals such as lead. The last variety of alchemy—which is, of course, the only one to which the term is usually applied—could not have existed in very early times in China, for the Chinese did not value gold until they came into contact with gold-prizing nomads of the North-West in the three or four centuries before the Christian era.

As with Western alchemy, Chinese alchemy gradually became more and more esoteric, until at length all the "materials" are transcendental souls and essences, and a practical art has become transfigured into a system of mysticism. Ch'ang-Ch'un was an adept of this mystical alchemy, and in this respect resembles such men as Al-Ghazzali and Ibn al-Arabi among the mystics of Islam. It is not without significance that alchemists of all nations have sooner or later been led to see in man the spiritual "philosopher's stone" and that from a

profound study of exoteric alchemy the greatest of the Adepts have indepen-

dently arrived at convergent views of the hidden mysteries of the microcosm.

E. J. HOLMYARD

H.P.B. In Memory of Helena Petrovna Blavatsky. By Some of her Pupils. The Centenary Edition, 1931. (The Blavatsky Association, 26 Bedford Gardens, London. W. 8. 6s. 6d.)

Students of Theosophy all the world over, will be grateful to the Blavatsky Association for its contribution to the centenary of H.P.B. Most of the tributes to the teacher gathered here were published in *Lucifer* just after her death, and then were collected together in book form later in the same year. But both these sources are not easily accessible, so that this reprint is especially welcome. Three articles are here included which were not in the original publication, as well as several photographs of H.P.B., and other illustrations.

The book, of course, consists of memories and appreciations written at the time of the death of the teacher by some of her pupils and contemporaries. The introduction to the Centenary edition states:

In her physical body "H.P.B." had just left them, and the writers were momentarily above themselves. They no longer saw her through a glass darkly, hampered by their own egotism. With whatever measure of intuition she had herself quickened them, they grasped for once at least, all that she stood for If doubt and criticism arose later in the minds of any, it was because the windows of men's souls may become clouded in ways and means that would once have seemed impossible. The tributes stand, one and all, in witness to the faith that gave them birth; helping to keep undimmed the picture of the Teacher.

Most of those who thus paid tribute to the dead have themselves passed into the Great Beyond, for it is now forty years since H.P.B. left us. But a few still remain, and we wonder if, after all these years, they will re-read what they wrote then and compare it with what they think and write now. It might be that some would recapture a little of the inspiration of the olden days that once was theirs, and by that inspiration be

able to reorient themselves wherever they have diverged from the straight teaching.

A few of the writers have, despite difficulties, kept close to the lines laid down by H. P. B. William Kingsland and Charles Johnston are among these. For them H. P. B. was, and still is, preeminently their teacher, and both have laboured by writing and in other ways to spread her teaching. For another faithful follower, Rai B.K. Laheri, H.P.B. is still "the white Yogini of the West," before whom he "a proud Brahmin, who knows not how to bend his body before any mortal being in this world, except his superiors in relation or religion joins his hands like a submissive child."

But—there are others.

The best known of all the contributors, the one most before the public eye then (in 1891) as now is Annie Besant. She was for not quite two years a pupil of H. P. B., and for part of that time was sub-editor of *Lucifer*. She was able to publish even during the lifetime of her teacher, but without that teacher's knowledge or consent, an article entitled "The Theosophical Society and H. P. B." She writes: "If there are Masters, and H. P. B. is their messenger, and the Theosophical Society their foundation, the Theosophical Society and H. P. B. cannot be separated before the world." (*Lucifer*, December 1890.) And again, ten months later, in October 1891, she, by that time Editor of *Lucifer*, wrote these words:

THEOSOPHY is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. . . . Now by Theosophy I mean the "Wisdom Religion," or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. BLAVATSKY. . . . her message remains for us the test of Theosophy everywhere . . . none of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all

that we know of Theosophy comes from her. When she says "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "the Secret Doctrine," or Theosophy. . . .

Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten CHRIST, any more than they may whittle it away for the sake of propitiating Materialistic Science. . . . The condition of success is perfect loyalty.

But Mrs. Besant has changed since writing these words. To this day she still acknowledges publicly H. P. B. as her teacher and Theosophy as her guide in life, but the Theosophy of Mrs. Besant is now, and has been for long, a thing apart from the Theosophy of H. P. B. Anyone who takes the trouble to study the writings of both can easily ascertain this for themselves. Mrs. Besant approves a new and so-called Christian church with its claim of apostolic succession, which *Isis Unveiled* (II, 544) designated as "a gross and palpable fraud". Mrs. Besant discarding the unequivocal warning of H. P. B. sponsored a new Christ, who has since thrown over her teaching and left the Theosophical Society of which she is the President, and is putting forward before the public his own individualistic views of life and the universe! This is no criticism of Mr. Krishnamurti but is said to show how the chief among the numerous clairvoyant prophecies of Mrs. Besant, like all the rest, have proven false.

Mrs. Besant has put forward innumerable tenets which are her own views to which she has every right, but she has, untrue to her above quoted proclamation, put them forward under the name of Theosophy to which they have no claim. They conflict with those of her teacher. Yet she still adheres nominally and gives her allegiance to Theosophy and H. P. B.

Mr. G. R. S. Mead, the well known Editor of the now defunct *Quest*, was for several years closely associated with H. P. B., and was General Secretary of the English Section of the Theosophical Society at the time of her death. Since then he has frankly thrown over

both the Messenger and the Message. This at least is an understandable position. Writing in his magazine in April 1926, he tells us:

I retain a great personal affection for her bohemian and racy personality; but much she wrote I know to be very inaccurate, to say the least of it; while her whole outlook on life was that of an "occultist"—a view I now hold most firmly to be fundamentally false.

He describes H. P. B. as "undoubtedly a powerful medium," and has probably forgotten, since he seems now interested in psychical research and spiritualism, the distinction made in *Isis Unveiled* (II, 588) between a medium and an Adept. However, he considers that she was honest and "not within my experience at any rate the vulgar trickster and charlatan of popular legend". We are aware that Mr. Mead left the Theosophical Society utterly disgusted with it, and that he went through great suffering because of it, but all that was *after* H. P. B.'s time, when the Theosophy she taught had been well nigh forgotten. Therefore we do not think it necessary on his part to have characterised in *The Quest*, the name of "Lucifer," carefully chosen by H. P. B. for her magazine, as "an eccentric pose," for that it certainly was not. Nor even when he writes in 1926, that "I had never, even while a member, preached the Māhātma-gospel of H. P. Blavatsky" are we convinced, because at the time of H. P. B.'s death he was a member of the Advisory Council of E. S. T. and also because he read at the cremation of her body the following words, words which, if not actually written by him, were certainly then endorsed by him.

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories . . . The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was. . . .

Enough said. The names chosen are simply typical of those who remain true to a teaching, and teacher; those who delude themselves, perhaps sincerely, that they remain true; and those who frankly abandon both teaching and tea-

cher. But the writers have left their record, and that record may help and inspire many who knew not H. P. B. in

the flesh to see more clearly what manner of woman she really was.

B. A. (OXON)

Religions of the World. By Professor CARL CLEMEN and eleven others, translated by A. K. DALLAS. (George G. Harrap & Co., London. 15s.)

This volume, which is the work of several eminent authorities, is divided into four parts—Prehistoric Religion, Primitive Religion, Ancient National Religions and the World Religions. Ancient National Religions include Babylonian, Egyptian, Chinese, Indian, Persian, Græco-Roman, Celtic, Teutonic, Slavic and Japanese religions. The world religions are Judaism, Buddhism, Christianity and Islam.

We are not convinced by the reasons given for including the religion of the Hebrews among world religions. On the same principle the religion of the Hindus should also find a place among world-religions, and not in a museum of mummies like Babylonian and Egyptian religions. If there is universalism in the outlook of the Hebrew prophets, there is ten times more universalism in the outlook of the Upanishadic seers. And there is no comparison between the universal concept of the Absolute Parabrahman, taught in the Vedānta, and the intensely narrow concept of the national Jahaveh of the old Testament, and even of the Ain Soph. Religions should be classified not according to their historical forms, but according to the value of their contents. A better classification than the one adopted in this book would be—(1) natural religions such as animism, spiritism, totemism, etc. (2) ethical religions such as Taoism, Buddhism, Jainism, Judaism, Zoroastrianism, Islam, Popular Christianity and Popular Hinduism (3) mystical religions such as Sufism, Vedānta and Christian mysticism.

Again, in a book of this kind a strictly impartial and scientific attitude should be adopted. The writers should approach their several subjects with minds free from bias of any kind. They should

approach the various religions of the world, as a botanist approaches flowers, and not as a gardener competing for a prize at a flower-show. The ideal arrangement would probably be to entrust the chapter on a particular religion to a scholar who does not profess that religion. That would be a guarantee against exaggerated praise and against the substitution of theological temper for scientific temper. And rigorous justice would be done to every religion. Such a justice has been done with regard to Hinduism. We have no serious complaint to make of its treatment, which is fair, sympathetic and correct so far as it goes. In a less measure the same might be said of Buddhism, but not of Islam the treatment of which is not very satisfactory. If Islam is only what it is represented to be in these pages, we fail to understand its powerful hold on the peoples who have embraced it. The historian simply tells us that "with extraordinary rapidity—indeed, within a few decades—the religion founded by Muhammad spread over the whole of Arabia, Nearer Asia, North Africa and Persia," but does not explain the secret of its success. Dead religions and primitive religions get, of course, a strictly scientific treatment, with the aid of the materials which modern scholarship has gathered. Our complaint in these chapters, however, is that there is far too much of information and far too little of interpretation. Details about primitive customs or the doings of mythological gods are of no use to a general student, unless these point to a luminous generalisation. The most objectionable chapter in the book from a scientific point of view is that on the Religion of the Hebrews. It is so ferociously theological that it should not have found a place in a book of this kind. The chapter on Christianity is naturally very long and very full and very learned.

We say "naturally" because, though Christianity has a far shorter history than Hinduism or Buddhism, the book is written in a Christian country by Christians and for Christians. In fact it is the only chapter that does full justice to its subject.

The general Editor says in the preface that the contributors have all been allowed a free hand to develop their subjects as they chose. It is a pity that a greater control was not exercised by one directing mind. If the general lines of treatment had been laid down for each contributor, there would have been a far greater uniformity in the various sections. If separate headings

like moral ideals, forms of worship, philosophical doctrines, schools and sects and historical development had been given to each religion, the reader would have been in a far better position to compare the religions of the world and see for himself in what particular feature one religion was strong and another was weak. Some religions are strong in metaphysics, some in ethics, some in spiritual experience, some in organisation and some in propagandist zeal. In a scientific treatment both points of strength and of weakness of a religion should be indicated. And how could they be indicated without any considerable uniformity of treatment?

D. S. SARMA

Evolution, as Outlined in the Archaic Eastern Records. Compiled and Annotated by BASIL CRUMP. Illustrated. (Luzac & Co., London.)

In 1888, when H. P. Blavatsky gave out to the Western world an outline of the archaic esoteric teachings as to the evolution of the universe and man, her writings were ignored by the scientific opinion of the day as being unworthy of notice or comment. This is not surprising, seeing that between the system set forth in her *Secret Doctrine* and that of nineteenth century materialism there yawned a wide and seemingly bottomless gulf. In the circumstances it was a remarkable instance of H. P. Blavatsky's prevision that, writing in 1887, she should have foretold that, between that date and 1897, there would be "a large rent made in the veil of Nature, and materialistic Science would receive its death blow".

The death blow was delivered within the period named when the atom, solid and indivisible basis of materialist theory, was found to be resolvable into a congeries of whirling electrons. Since then Science has moved ever nearer and nearer to the occult tradition; and each new discovery gives increasing momentum to the tendency, so that the gulf has now shrunk to the merest fraction of its

former size, and bridges are being thrown across it yearly.

These reflections were suggested by a reading of Mr. Crump's book, which comprises a summary of the *Secret Doctrine*—for the most part in the author's own words—with explanatory notes, quotations from present day scientific writers, and descriptions of recent discoveries, in this way linking up the archaic doctrines with the latest results of twentieth century science. Mr. Crump has displayed excellent skill and judgment in the selection and arrangement of his material; and moreover he has resisted all temptation to sin against the virtue of brevity. The result is a book easy to read, and as easy to understand as the recondite nature of the subjects dealt with will permit. Not the least interesting feature of the book are the illustrations, which include pictures of the Bamian and Easter Island statues; while its occasional typographical errors are doubtless due to its having been printed in Peking. Perhaps in future editions Mr. Crump may see his way to making more use of different sized types to distinguish between the various sources of his material.

An earlier attempt to present the substance of the *Secret Doctrine* in a form less bulky and less expensive than the

original work was *An Abridgment of the Secret Doctrine*, by the late Miss Katherine Hillard, who limited her aim to summarising the actual text of the original, and did not attempt to add elucidatory notes of her own. Her book

is a careful and conscientious piece of work by a thoroughly competent literary craftswoman, but as an *abridgment* it is much too long, containing as it does nearly 600 closely printed octavo pages.

R. A. V. M.

The Wheel of Life. By the REV. A. HENDERSON (Rider & Co., London.)

The Ancient Way. By KATE M. FRANCIS (Rider & Co., London. 2s. 6d.)

Intelligent Revolt. By DORA E. HECHT (Rider & Co., London. 3s. 6d.)

From remotest antiquity to modern times, there is hardly a philosopher of some repute who does not believe in the doctrine of reincarnation. For centuries upon centuries the Orient has believed in it. *The Book of the Dead* of the Egyptians, portrays the view of the periodical existence of the Ego. The Essenes believed in many reincarnations on earth. The learned and the enlightened Gnostics were all believers in metempsychosis. Pythagoreans taught this doctrine in its esoteric sense and Socrates entertained opinions identical with those of Pythagoras. Origen, Clemens, Alexandrinus, Synesius and Chalcidius all believed in it. Indeed evidences are not wanting to show that reincarnation was an accepted doctrine in Judaism. Jesus himself knew it as a fact. H. P. Blavatsky has shown in her writings *Isis Unveiled*, *The Secret Doctrine*, and *The Key to Theosophy*, the universality as well as the logical necessity of this philosophical belief.

In *The Wheel of Life*, the Rev. A. Henderson, the Vicar of St. John de Sepulchre, Norwich, shows that there is nothing inconsistent with the doctrine of reincarnation and Christ's teaching. Briefly he sketches the belief in this doctrine among the early Fathers of the Church, its existence in the Old Testament and its fall into obscurity in Christendom after 500 A. D., due to the "eclipse of neo-Platonism" and the "rise of medieval scholasticism based on Aristotelian" philosophy. He traces the return of

this doctrine due to the revival of Platonism and the defence by Giordano Bruno, Campanella, the Cambridge Platonists, notably Henry More. He shows how it even found "favour with Roman Catholic theologians" amongst whom was the great scholar Monsignor Archbishop Passavalli. Mr. Henderson shows that the memory of past lives is not a vital necessity for belief in the doctrine and that it throws much light on "the Fall". The book makes very interesting reading but its scholarly merit is spoilt by the author's endeavour to fit the doctrine of reincarnation into the current orthodox conception of the Redemption, Grace and the Sacramental System.

It is through Reincarnation and its twin doctrine Karma, the law of ethical causation, that man can ultimately attain his goal of complete self-consciousness—the divinity of his own self. Great Beings have attained complete union with the divine Self by treading the Ancient Way, a Way which is so strait as to be invisible to any but to the eye of wisdom or the eye of faith, so narrow that it is not a path but a line, a line of conduct. In an attempt to delineate this Ancient Way, Miss Kate M. Francis in *The Ancient Way* urges a deeper understanding of the various religious faiths, a greater love for humanity. She gives some impersonal practical theosophic suggestions, but the book suffers from the author's belief in a traditional anthropomorphic God, and from the personal hints on meditation and concentration, which are incompatible with the Teachings of the Great Teachers.

Intelligent Revolt, a collection of miscellaneous essays on self sacrifice, enlightened egoism, points of view,

concentration and self mastery, also deals with suggestions to combat the trials and difficult circumstances of life by mental training, concentration, balance, brotherliness, disinterested activity and interest in conception, so that "ultimately

the most valuable and valid point of view will be seen to be that of unity. . . and in the one great realization of the cosmic nature of a Whole which necessarily includes every possible aspect and differentiation".

L. M.

The Subject as Freedom. By KRISHNACHANDRA BHATTACHARYA, M. A. (Published by G. R. Malkani, The Indian Institute of Philosophy, Amalner, Bombay)

The Preface states that this book is a revised and slightly amplified version of lectures delivered at the Indian Institute of Philosophy at Amalner in 1929. The author conceives the subject or subjectivity after Vedanta as conscious freedom or felt detachment from the object. He offers a "rough sketch of transcendental psychology, conceived as the legitimate substitute for the metaphysic of the soul". The book maps out the ascent of the subject through the three stages of bodily, psychic, and spiritual subjectivity. It is an original piece of speculative thinking in contemporary Indian philosophy. Western philosophy is instinct with an objective or extrovert outlook, even after Descartes and Kant. Hegel maps out the "voyage of discovery" of the subject in his great work, *The Phenomenology of Spirit*; but the evolution of the Spirit is explained in terms of the range and type of the universe over against which it stands. The "contrite consciousness" and the "dark night of the soul," are masterly delineations of the soul's inward physiognomy, reflecting and responding to poignant objective situations. But Indian philosophy is fascinated with a great vision of Moksha or Freedom, where the soul is truly itself, where it enjoys the completest self-determination, independent of all shackles of the external universe, including those born of our own psychical nature or manas. This is the ideal of Patanjali's Yoga, where freedom is defined as self-determination, a state in which the universe is reflected in the Purusha as it really is. Interpreta-

tions of this freedom tend to oscillate between the two limits of absolute detachment and of absolute transcendence through masterful inclusion. Such freedom is to be accomplished through jñāna or spiritual vision, acquired through a process of severe self-discipline, moral and intellectual, absolutely indispensable to become able to quell the insistence of momentary passion and to clear the inner atmosphere. But this practical problem of self-realisation requires a theoretic background. It requires a metaphysic of the soul or as the author prefers to call it, a transcendental psychology, which shall map out the stages of the subject's progress. The author takes us through a discussion displaying remarkable acumen towards this ideal. But students familiar with contemporary thought in the West are likely to feel somewhat puzzled over the lack of emphasis laid on the "object" throughout the book. The "object" or external universe is mentioned only as material of self-distinction. One misses the full depth and manysidedness of the soul's commerce with the universe. Society and intersubjective intercourse are scarcely utilised for purposes of interpretation. Further, the origin as well as the destiny of this progress is left vague. Theories of anoëtic Consciousness, simple Apprehension, Primordial unity of subject and object, Experience or Feeling familiar in modern philosophy are not discussed.

Nor is the end of the journey, i.e. Freedom, adequately defined or enlarged upon. Freedom is referred to throughout only in the initial sense of detachment from the object, and no hint is given of the positive nature of freedom as activity which includes and affirms the All. Perhaps, the author's conception of "transcendental psychology," as distinguish-

shed from a "metaphysic" precludes him from entering more fully into these problems.

The book is, as we should expect, a thoughtful, and within its scope a

systematic, treatment of a very important topic, of special importance to the readers of *THE ARYAN PATH*, as it seeks to sketch the stages and character of the ascent up the Mount of Vision.

M. A. VENKATA RAO

Something Beyond: A Life Story. By A. F. WEBLING. (Cambridge University Press. 10s. 6d.)

There are many thinkers to-day whose intellects are more or less continually at war with their religious experiences and beliefs. Such a thinker is Mr. A. F. Webling, a country parson whose religious reminiscences make an extraordinarily likeable and readable volume. Mr. Webling is apparently a man of sincere hunger for righteousness, a thoughtful, sympathetic observer of life, greatly perplexed by its apparently meaningless woes and eager to accept succour whenever it is offered. He has seen the shams of religion, the insincerity of the churches, the hard-heartedness of the bigots; and the bitter experiences give some of his recollections a sardonic flavour—as when he describes the baptism of half-a-dozen female converts, at which a number of tittering young men attended, who "had come to scoff, and adhered to their original intention".

But it is when the author describes his service for ten years as a curate in a seaside town that the war of intellect and religion begins in earnest. Under the influence of his friend Hallam, he comes to accept in whole-hearted belief the Catholic faith. His doubts about reconciling the God of Nature and of poetry with that of the Church are eased under the Catholic experiences to which his friend introduces him. He accepts the Confessional, placing it on record "a genuine first confession is a profoundly affecting occasion," at which the priest is inspired by "this glorious urge towards holiness which flows, a resistless tide, over every barrier of human pride and self-love". But later the confessions become perfunctory. The act is simply "going to one's duties".

The victory of Catholicism was short-

lived. Hallam departed. A new priest arrived, bringing with him all the evils of bigoted Anglo-Catholicism. In despair the author left, and became a country rector. There came a long period of intellectual doubts. Modernism and destructive Biblical criticism shattered the faith he professed to preach, and the struggle of science with orthodox religion gave him no rest. Then he discovered Psychic Research, and in a final chapter entitled "Light on the Path," he describes in the barest outline his new Christianity. "For me," he says, "authentic instances of the survival of human beings outweigh all purely philosophic or theological considerations in power to produce conviction."

Admitting that the Resurrection of Christ is at the heart of the Christian narratives, it may be doubted whether the "survival" proved so clearly by psychic students has any relation to the essential spirit of man. Are not psychic communications rather with a mere shell of the departed reality? If so, this new "Light on the Path" is but a Will-o'-the-Wisp.

It would be unfair to pillory Mr. Webling for one chapter, and that his last. His book is primarily a remarkable religious epitome of the Christian discontents of the last forty years. His quiet humour, loving study of human nature, and vivid picture of Anglo-Catholicism at its best and worst, make this volume a memorable achievement. But—let not Mr. Webling give up his spirit of fearless seeking; there is still a step in front of him, and another, and yet again. Let him study the *rationale* of survival, and he will once again emerge in the light of a deeper plane. The study of *Isis Unveiled* may bring him the reward he deserves.

G. W. W.

The author's subject is the same as the subject of the book 'The Subject as Freedom'.

Makers of Chemistry. By ERIC JOHN HOLMYARD. (The Clarendon Press, Oxford. 7s. 6d.)

In this book, the story of chemistry from the remotest and most obscure beginnings up to modern times is told with such freshness and simplicity that it stimulates the interest of the readers to appreciate the wonderful progress of chemistry. Dr. Holmyard does not make any attempt to show that the science, has advanced by fits and starts but rather that the progress has been uniform and gradual, each advance leading to further advances in a logical sequence.

The highly developed technical arts and crafts, the chemistry of colours of the ancient Egyptians, endows Egypt with the title, the "birth-place and the cradle of Chemistry" as H. P. Blavatsky clearly shows in *Isis Unveiled*, (Vol. I. p. 541). The knowledge of glass-making, metallurgy, etc. of the Sumerians, Assyrians and Babylonians, indicates their ardent love and pursuit of knowledge in every branch of science. Again the two classical theories of the Greeks (a) "that of Aristotle on the constitution of the world, and (b) of the Atomists on the minute structure of matter" show us that the knowledge of the ancients penetrated deep into the mysteries of nature. Further on in this story of chemistry, it is clearly indicated how the efforts of Jabir and Razi, "the two Muslim chemical geniuses," helped to clear away the highly imaginative theoretical explanations of some of the Neoplatonists of Alexandria and establish an era of scientific methods in the study of chemical phenomena. We are also shown how European chemistry is "wholly a legacy from Islam," and the achievements of Paracelsus, renowned for

curing illnesses of every kind, who re-orientated the science of chemistry and harnessed it to the service of medicine. Students of Theosophy recognise Paracelsus as the pioneer of modern science, as "one of the most learned and erudite philosophers and mystics and a distinguished alchemist". (*Theosophical Glossary* p. 231.)

After Paracelsus, we are introduced to the researches of Robert Boyle, to the theory of phlogiston by Becher and Stahl, to the quantitative researches upon *magnesia alba* by Black, to the revolutionary work on gases by Priestley, Cavendish and Scheele. How modern chemistry was established our author tells us in the discovery of oxygen by Lavoisier, the displacement of the phlogiston theory in the establishment of the atomic theory by Dalton and its universal application by Berzelius, to the classification of elements by Mendeleeff and finally to the rise of organic and physical chemistry.

In his interesting details of the achievements of the chemists, Dr. Holmyard makes only a very brief mention of the makers of science in India. As to the knowledge of the ancient Aryans, H. P. Blavatsky in her *Secret Doctrine* says it is from the Atlanteans that "they learnt aeronautics, *Viman Vidya*... their great arts of meteorography and meteorology... their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy." (Vol. II, p. 426). A more thorough treatment of the subject is to be found in Sir Brajendranath Seal's *The Positive Sciences of the Ancient Hindus* at p. 56 *et seq.*

B. Sc.

Chineesche Wysgeeren II (Chinese Philosophers), by Dr. H. HACKMANN, Professor of Comparative Religion at the University of Amsterdam. (H. J. Paris, Amsterdam, fl. 2.40 or 4s.)

This second volume by Professor Hackmann on Chinese philosophy (number one was reviewed in the

December 1930 issue of THE ARYAN PATH) takes us into a region, which for the lay reader is probably a hitherto undiscovered country. Most people know something about Lao Tse and Confucius, but of the minor thinkers of Ancient China the general reader has probably no knowledge at all. It is to

these last that the two essays in the present volume are devoted. The first deals with a group of philosophers, whom our author compares with the Sophists of Ancient Greece and who flourished during more or less the same period as those Greeks whose general attitude towards life they shared. The second essay sketches the life and teachings of Yang Tsju, a man whose views enjoyed a brief popularity in his day and whose philosophy may be called that of personal self-expression. As Professor Hackmann points out, the phases of mental development which he here describes, are common to the histories of all peoples. As time goes on, the positive teaching regarding spiritual things is gradually discounted by a

group of thinkers, who regard it as outworn tradition; the rights of the individual are more and more preached as outweighing his duties to the state in importance, and finally personal pleasure and desire—not necessarily at first gross or sensual, but always self-centred—come to be regarded as the measure of all things. How this gradual transformation expressed itself in and through minds Taoist by heredity and environment—in Chinese terms, as it were—is shown in the book before us. As in the companion volume, the style is clear and simple and extremely readable even for the layman. References to Volume I weld the two books into a convenient whole as material for study.

A. L.

The School Idea. By VALENTINE DAVIS (Allen & Unwin, London. 6s.)

In his evolutionary account of ancient and modern education, Mr. Davis gives an interesting kaleidoscopic picture of the "nebulous and fleeting school idea" among the primitive; of the advanced and permanent knowledge among the Greeks and Chaldeans; and of the introduction of the school idea among Britons by the ancient Romans and its subsequent development by such pioneers as Alcuin, who held that the "multiplication of learned men is the salvation of the world," Mulcaster who advocated "learning by doing" and believed that "the educational process should be adapted to the child," and the great schoolmaster Sanderson of Oundle. In dealing with the place of schools in modern civilisation and their present character and functions, our author strongly and pertinently advocates a very convenient change in the attitude of the parents from "antagonism to co-operation". He envisages that by a new outlook of creativeness, of co-operation, of search for truth and purity, the life of the school will become active, the workers and students more self-reliant, "with reverence to what is noble, to be ready for self-sacrifice" and love abounding. His detailed analysis of the exist-

ing condition of the cost and control of public education and of the function of the "allies of the school" is written with his earnest desire to spread through right education "a spirit in which Humanity may pass on its heritage of knowledge, culture and spiritual wealth to each succeeding generation in which it may seek to progress to higher and nobler levels".

Teachers and parents alike will find this book eminently practical, and students of Theosophy will recall the remarks of H. P. Blavatsky on Theosophy and Education in her *Key to Theosophy*. We wish our author had introduced the subject of the ancient Indian ideals of education. To these Ancients, education was of paramount importance since they realised that the nature of domestic life, the structure of the family, the social organisation, the economic condition and international and political status of the people depended entirely on the *real* understanding and development of the spiritual, mental, psychical, and physical nature of man. With this in view the ancient *gurus* introduced a more helpful standard which enabled one to realize man's place in the Universe.

L. M.

CORRESPONDENCE

THE INTERNATIONAL CONGRESS OF
THE HISTORY OF SCIENCE AND
TECHNOLOGY

During the week of June 29th to July 4th of this year there was held in London an International Congress of the History of Science. Inasmuch as this was the first congress of its kind ever held in England, and the second ever held anywhere at all, the occasion has been of sufficient importance and significance to warrant our notice. The congress was organised by Le Comité International des Sciences Historiques with the co-operation of the History of Science Society of America and the Newcomen Society of London. The venue of the congress was appropriately, by the courtesy of the British Government, at the Science Museum, South Kensington, with its prolific display of models and apparatus of discovery, through the ages, to constitute a background for the deliberations of the Delegates. Why is this Congress of such significance and importance as an event? The first page of *THE ARYAN PATH* well supplies an answer.

Unveil, O thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

The pages of the past are there for the unfolding. They are rich in wisdom and truth. The philosophers of the past, both Eastern and Western, have each contributed their quota to the sum of human understanding. The true story of the past, when it is properly and fully revealed and understood, will carry with it the great unveiling for the benefit of mankind. Historical research is therefore of an importance to be encouraged wherever and whenever possible. Politically, national boundaries and the barrier of languages have co-operated with a clash of national temperaments to impede progress. Fortunately, the logic of history and the sheer press of idealism in the intellectual make-up of the human personality will always nullify such im-

pedance in the long run. Scholarship, thank God, is international. It knows no boundaries. Its key-note is co-operation and mutual understanding. Its aim is ever to seek that "face of the true sun now hidden by the golden light". It is for this reason that an International Congress on the History of Science must always represent, for the world of scholarship and of philosophy, an event of first-class importance. It is impossible to overrate the importance of personal contacts as between students of different countries who, working along parallel lines through the medium of different tongues, but yet inspired by the same ideals, now see each other in the flesh perhaps for the first time, under circumstances that must inevitably remain indelibly impressed on the memory for all time.

The Social arrangements of the Congress were very thorough and provided ample opportunities for those informal contacts and exchanges of goodwill and the fashioning of professional friendships to the importance of which we have already referred. London rose to the occasion handsomely in the hospitality of its scientific organizations. These included receptions by the President of the Board of Education and by the Minister for Agriculture and Fisheries on behalf of the British Government, by the Royal Society at Burlington House, the Royal Society of Medicine, the Royal Institution of Great Britain, the Royal College of Physicians, official visits to the Universities of Oxford and Cambridge, to the Royal Observatory, Greenwich, to the Natural History Museum, South Kensington, to the Royal Botanic Gardens, Kew, and to the Institute of Historical Research. Turning from the social to the professional aspects of the Congress, the main discussions of the week centred around four topics (a) The Sciences as an integral part of general historical study, (b) the teaching of the History of Science, (c) the historical and

contemporary inter-relationship of the Physical and Biological Sciences, and (d) the Interdependence of Pure and Applied Science.

The first topic was ably opened by Prof. G. N. Clark, of Oxford, and his viewpoint practically represents the position. Briefly, as a Professor of Formal History whose field had hitherto not been regarded as embracing Science, he came to the Congress as an avowed convert to the view that general historians must in future recognise, and recognise fully, that Science has played, and is playing, its part in the history of peoples and of nations and of thought. To quote his own words, "The history of science is an integral part of general history."

Professor A. V. Hill, of University College, London, impressed this viewpoint most vividly in a characteristic paper of which the following is a typical extract:

In 1445, to quote the historian, Suffolk achieved a great success by negotiating the marriage of Henry VI to Margaret of Anjou. How magnificent does such a success appear to-day when contrasted with the invention of printing and the humane and pleasant devices and improvements which led to it?

In 1859 John Brown attacked Harper's Ferry, the first step, as it proved, in the American War: in the same year Darwin published *The Origin of Species*. As a result of the war a million men were killed, the Southern States were devastated Darwin, a simple, peaceable, kindly man, by his writings and his patient observation, has changed the outlook of nearly the whole of civilised mankind. Which was the more important the Alabama or the Beagle, and which receives the more generous mention in history?"

The second topic for discussion, "the teaching of the History of Science," was devoted to an account of the organization and scope of classes and lectures on the subject in such Universities and Schools as are so far enlightened and progressive enough as to have made a formal start in this direction. Perhaps the most interesting of these was the comprehensive scheme at London University for the M. Sc. degree in the "History of Method of Science" as re-

counted by Prof. A. Wolf, of University College. Other contributors were M. Sheritier of France, Prof. D. Eugene Smith, U. S. A., Prof. Vetter of Prague, and Dr. Holmyard of Clifton.

The third topic above referred to on the biological sciences, was, from a contemporary point of view, probably the most vigorous and provocative of the week in Congress. It centred round the old fight between the mechanists and the vitalists as complicated, of course, by the modernists of contemporary biological science.

"There seem to be two main types of theoretical biologists today" [said Dr. J. Needham of Cambridge University, in a passage in his paper which we single out as summing up the debate:] "firstly, that represented by Prof. J. S. Haldane, Professor Thomson, and Dr E. S. Russell, and secondly that represented by Dr. L. von Bertalanffy, Dr. J. H. Woodger, and Professor L. G. M. B. Becking. For the former, it seems to be almost sufficient explanation of a biological event to attribute it to the organization of the system in question—for the latter it is necessary to enquire in what organization consists, and to find out (as far as is scientifically possible) what organising relations essentially are."

These then were the two viewpoints of the discussion, in which all those above referred to took an interesting part.

Finally, the last topic calls for little comment, since the title, "The Interdependence of Pure and Applied Science" not only explains itself, but the papers themselves seemed to the writer of this letter as being very much a case of preaching to the converted.

Summing up the proceedings as a whole, readers of *THE ARYAN PATH* might well feel that this programme of debates must have left much to be desired, and those of them who may in fact have been present will probably agree with the writer in his view that indeed such was the case. The question of balance of programme at a Congress of this nature must necessarily be difficult and indeed is unavoidably subject to acute differences of opinion depending upon the special viewpoint of the critic. It says much for the ability and the attractive personality of the distinguished

President of the Congress, Dr. Charles Singer, that the programme went through as successfully, and indeed, as vigorously as it did. Nevertheless THE ARYAN PATH, as a serious contributor to the historical studies that go to make up the sum of activities of the intellectual world in the broad study of the History of Science, is entitled to express its regrets that no time or place was given to those aspects of the subject which belong to that borderland between philosophy and science which is proving so vital a factor in the understanding of truth and life, and which, indeed, promises so well to assist us in unveiling that face of the true Sun to which THE ARYAN PATH so diligently turns us month by month. Let us hope, however, that the critic will be gentle in his criticism. This has been but the second Congress. There is to be another in 1933 in Germany. We shall look forward to its deliberations with optimism and hope.

A MEMBER OF COUNCIL

ODOUR OF SUBSTANCES

The following criticism on some remarks made in the Ends and Sayings columns of the March ARYAN PATH on the odours of substances was submitted to me by one of your readers:

I rather regretted seeing the final article in the March ARYAN PATH on the odour of flowers and animals. Speaking as a chemist I can assure you that very many of these odoriferous principles have been isolated and many of them have been produced quite independent of living organisms. Therefore I see no reason for assuming that there is anything occult about them. It is quite true that many exist in too small a quantity to permit their being isolated and studied but this may come in course of time. This, of course, is quite a different matter from explaining how they are produced in the living body. Some of these substances are so powerful that they give a distinct odour when the merest traces are being volatilized in the course of time, and it is therefore not surprising that they should still be given off by the dead plant or animal.

The mere fact of isolation or synthesis of perfumes and essences artificially in a chemical laboratory does not explain either the cause or nature of odours

and least of all wherein they inhere in the substance. Is it in or apart from the substance in a state of association? This question has not been answered by the modern chemists in spite of the accumulated knowledge concerning isolation, synthesis, and manufacture of perfumes and essences on a large scale.

When odourless elements are synthesised together substances with pleasant or unpleasant odour are formed. Where then does this odour come into the substance? Is it possible that odour is something apart from the physical substance in which it inheres and is in a state of association as life is with the body? In the case of the different series of organic compounds with odour, such elements as carbon, oxygen and hydrogen combine in different proportions to form them. These elements in themselves are odourless and yet in combinations of certain proportion they form substances with specific odours. Naphthalene ($C_{10}H_8$), Benzene (C_6H_6), Camphor ($C_{10}H_{16}O$), Phenol (C_6H_5OH) and Formaldehyde (CH_2O), are substances with distinct and characteristic odours of their own. The only difference between Naphthalene, Benzene, Camphor and Formaldehyde is in the number of carbon and hydrogen atoms that go to form them. Why then should an increase or decrease in the number of atoms of one or other element make such radical difference in the odours of substances if not for the reason that it is non-material? There is the case of methane (CH_4) which is completely odourless and differs from benzene in having only five carbon and two hydrogen atoms less, and yet one has odour and other has not. Why should this be so?

An explanation which will be unacceptable to modern chemists is quoted with approval by Madame Blavatsky in her *Secret Doctrine*, I, 565.

As regards odour, we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, if weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odor-

ous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it.

In the article referred to in the March number of THE ARYAN PATH of the current year, the paradox of the blood-meal of an animal yielding a specific odour of the animal different from the odour of the blood-meal itself when treated with a certain concentration of sulphuric acid will now become clear. The specific smell inheres in the blood-meal which yields to certain treatment. Its extreme tenuity and the nature of its association with substances goes to show that "odour is intermediate between the Jiva or life principle and matter the physical body that carries it".

Poona

L. S. S. KUMAR

POETRY AND RELIGION

Certain extracts from the "Path of the Lover in Poetry and Religion," an article by Prof. D. S. Sarma originally published in THE ARYAN PATH for August, were included in a recent Educational Supplement of the *Hindu* (Madras). These must have excited some interest in literary circles, but some of the statements made therein should not go unchallenged.

1. I wonder what Prof. Sarma means when he says: "In our middle age we should experience a different kind of love—the sense of religion." What proofs can he bring forward that the sense of religion is felt at that late stage? Does he mean that religion grows with our understanding? If so, will not the reverse of the same be true also? To me it sounds whimsical to hear that a soul comes of age in middle life. Apparently this implies that the soul grows.

2. I admit that true religion has to accommodate itself to all pains and sufferings. But I would like to know whether Poetry has actually failed in

effecting such an adjustment in the crude realities of life.

3. My strongest objection is directed, however, to Prof. Sarma's line that "religion starts where poetry leaves off". I wonder what this means exactly. To say that true poetry is not religious is anathema in the poetic world. Even the Poet of Revolution, Shelley, author of the pamphlet *The Necessity of Atheism* is through and through religious. His real quarrel is with the conventional expressions of religion; never, in essence, with religion itself. In his *Defence of Poetry* he writes:

Christianity, in its abstract purity, became the exoteric expression of the esoteric doctrines of the poetry and wisdom of antiquity. . . . Dante and Milton were both deeply penetrated with the ancient religion of the civilised world. . . His [Dante's] very words are instinct with spirit, each is as a spark, a burning atom of inextinguishable thought.

4. Prof. Sarma defines Dramatic Poetry thus: "When it gives the experience of several individuals without any reference to the mind of their creator, it is dramatic in character." It seems that he means this. It is surely an insult to any Dramatic Poet to say that he is or must be impersonal in all his dramas. We know what traits we can glean of a dramatist's character from the internal evidence of his dramas.

I would ask Prof. Sarma to throw further light on these points.

Madras

IGNATIUS

[We think that our correspondent would have been well advised to read the whole article of Prof. Sarma, instead of basing his letter on extracts, which, however well chosen, cannot naturally cover every point. Had he done so, we feel he would have shown a better understanding of Prof. Sarma's point of view. —Eds.]

NAIMITTIKA PRALAYA

I would like to draw your attention to an error that occurs both in the American and the Indian editions of *The Ocean of Theosophy* (p. 36) where Mr. Judge writing of Naimittika Pralaya says "The ancients clearly perceived this, for they elaborated a doctrine called Naimittika Pralaya, or the continual change in

material things, the continual destruction". Here Mr. Judge uses the Sanskrit term *Naimittika* to mean continuous or occurring all the time, in opposition to occasional or discontinuous. A reference to pages 370-371 Vol. 1 of *The Secret Doctrine* shows that Madame Blavatsky has used the term *Naimittika* in a sense contrary to Mr. Judge. Writing about the four different kinds of *pralayas viz Naimittika, Prakritika, Atyantika* and *Nitya*, she speaks of the first and last as follows:—

The first is called *NAIMITTIKA* "occasional" or "incidental," caused by the intervals of "Brahmā's Days;" it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new DAWN in that "Night". . . . The *Bhagavata* (XII, iv 35) speaks of a fourth kind of *pralaya*, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation. It is growth and decay (life and death).

From what Mr. Judge refers to in the *Ocean* the Sanskrit term *Nitya* should be substituted for *Naimittika* to make the meaning clear.

Bombay

K. S. L.

MOVING TEMPLES OF THE INFINITE

[The condition of "child-hands" in the Europe of 1830 described in this letter is almost a faithful picture of its brethren in India of to-day. Miss Edge writes about European achievements in this field, and the women of India, who have proven their power and efficiency (see the article on the subject in our September number) will find, we hope, some inspiration therein. The time is ripe because of the recent indictment of Child Labour in India in the Whitely Commission Report.—EDS.]

A hundred years ago and the rustling of ladies' long, flowered skirts, sweeping the green paths of Vauxhall gardens, still echo lightly in our ears; a hundred years ago, and the political sententiousness of the nineteenth century dandy still lingers in our memories, twentieth century Londoners, hustling along their crowded, dusty streets, chatter, enviously and unthinkingly, of the "good old days". But what of the *Oliver Twists* of all Europe? A brief survey of social and

economic conditions of the world in 1830 shows the darker side of those times.

Austria was suffering still from Metternich's rule: the Poles, the Magyars, the Slav nations, all were in revolt. Both the artisans and the peasants were suffering destitution, the former especially since the development of machinery in industry. Violand wrote:

Their condition was bad, as the masses of immigrants from Bohemia continually depressed the wages, thus increasing the working day to fourteen, then to sixteen hours The result was unlimited moral decay . . . the long hours led to fearful stupidity.

Moreover, a fourteen hour day left no time for the education of the children, it sapped their strength, and left them with neither the will nor the physical power to raise themselves out of the stupor of their lives. The condition of the peasant proprietor of farms on the mountain slopes was almost unbelievably hard: he, his wife and children, all had to work from early morning till late night; the women bore their babies hurriedly and carelessly, for the farm work occupied all their time, all their strength, with the result that a nation of sickly, unhealthy children was rapidly being propagated; children whose only heritage was physical unfitness, whose mental outlook was bounded by unceasing manual work and a church to whose incomprehensible doctrines they were blindly obedient.

Towards the end of the nineteenth century, however, under the leadership of Dr. Victor Adler, the Social Democrat party was born, under whose control many reforms were constituted, chief amongst them being the establishment of a maximum eight hour working day and the prohibition of child labour under fourteen years. Educational conditions were very elementary, as was the case all over Europe, the teachers themselves being uninformed, and a continual warfare being waged between the all-powerful Catholic church and the school. This antagonism found expression in the pages of the school text books which were filled with propaganda, which far from enlightening and improving children's minds only introduced them at

an early age to bitterness, cynicism and even vulgarity. In the states that were soon to be federated as Switzerland and Italy the same conditions of overworked, under-educated and uneducated children existed.

Germany's children, however, suffered not from religious but from military despotism, and their educational methods of implicit obedience and repression of individuality created only docile, malleable citizens, willing to be used at the will of the Government and its rulers.

But nowhere was there such misery, such deprivation, as amongst the English children of 1830. Here the industrial revolution had its beginning and it was here that its worst effects were felt. In the early days when machinery was worked by water power, the factories had to be built in out-of-the way villages, and large batches of children, as young as six years old, were deported from the workhouses to work there. Later, when steam-power was used, the mills had to be built near coal, and thus the factory towns grew up: towns of dirt and dust, of huddled tenements and large, ugly factories. Child labour again was cheaper than adult and thousands of parents were left penniless and unemployed, whilst their six year old children worked away their lives in the stifling factory atmosphere. Often they worked for as long as sixteen hours a day in a heat of eighty degrees, stopping only for half an hour for lunch. They would become so weak and tired that they had to be beaten to be kept awake, and it was no uncommon thing for an overseer to pick up the crushed body of an emaciated child from the machinery into which he had fallen from sheer weariness. At night, too tired to eat, their bodies too heavy to walk, they sank into remote corners of the factories and slept. They had never seen beauty of colour or sound or nature, they had no minds trained to think, perhaps even their senses and bodies became numbed to their miseries, but their sufferings are written with indelible ink on the history of the nations and will remain for all time.

France, alone, in 1830 was an age

ahead of the rest of Europe. She was lifting her head again now that the Revolution had swept away. The children of the Revolutionary period were now men and women; they had seen the destruction of the old France, they had the foundations of a new France to build; they had seen the rise and fall of Napoleon, they had, as a spur, the words he had written when framing his Code—which as Emil Ludwig says "promises all the things which the ensuing century is slowly to build up"—"The child's interest is paramount." To them was given the inspiration, the enthusiasm of ambition. Thus 1833 saw widespread reforms in the educational welfare of the children, and elementary schools were established. To this day she has held a high reputation: her education is inexpensive and thorough; the best schools cost only about £16 a year, hence the children of poor people and workmen can receive the best and rise to become leaders of public opinion, and since they come from those who have suffered, their perceptions are sharpened and they know the most pressing social reforms needed.

It is out of great suffering that great achievements are born, and it is the travail of 1830 Europe that gave birth to the clear, foresighted thinking of Europe of to-day, which is beginning to realise that "every being is a moving temple of the Infinite" and that from his birth he should have every opportunity of self-expansion. Education is expanded on new lines: Nursery schools, following the principles of Froebel, of Montessori, are established which give the child free scope to express his individuality; occasionally a genius inspires one and we have Children's House flourishing in the East End of London, bringing colour, beauty and enthusiasm into otherwise lifeless lives. In the same way Professor Cizek, in Austria, immortalises children's thoughts in his art school where they give free expression to their ideas by drawing whatsoever they wish. Educationists are realising the truth of Goethe's words: "Each man has his fortune in his own hands, as the artist has a piece of rude matter, which he is to fashion in-

to a certain shape" and with this in mind, children are no longer taught what is thought best for them, but are helped to seek for the knowledge which they know they themselves need.

Vienna, often called the "City of the Child," with its vast, beautifully designed municipal buildings, hospitals, sun bathing conveniences, paddling pools and children's gardens and Kinderübernahmestelle* is perhaps the most advanced; America, with its scientifically arranged methods of education, its plentiful nursery schools, its well-organised and numerous child welfare centres and clinics giving psychological treatment and help for delinquent and difficult children; Germany with its Jugendamt† and German Youth movement; Switzerland, with the Pro Juventute Society,‡ leading its child welfare work which is perhaps the most far reaching—a revolution might be said to have swept over Europe, a revolution which has as its aim, not the betterment of any one class, or any one nation, or the achievement of any momentary desire, but the establishment of a world in which every being has ample opportunity to live his own life, work out his own destiny and give to the world thought and action which will live for ever.

It has been shown time after time that children have a great sense of responsi-

bility: put them on trust and they will rarely betray it. If they were taught to realise that their greatest responsibility was to themselves, that their every action and thought would leave its imprint on them and on the world, they would strive to live up to a high ideal. The potter who modelled the Grecian Urn, immortalised in Keats's ode, took care that no slip of his hand should send into eternity a misshapen, blemished piece of artistry; in the same way, if a child once realised that he moulded his own immortal soul he would give to the world of his best that eternity should hold no spoilt actions or evil thoughts. Consciously, or subconsciously, that which mankind desires most is immortality: it is for that he writes a great poem, paints a beautiful picture, gives life to a child. Emerson wrote "Immortality will come to such as are fit for it and he who would be a great soul in future must be a great soul now." It is with the aim of giving every child the chance of being a "great soul now" that Europe should work.

PATRICIA EDGE

[PATRICIA EDGE knows much about the condition of children and the work done on their behalf in the western world. She writes regularly for *The World's Children* and *Revue Internationale de l'Enfant*.—EDS.]

* This comprises one enormous building to which children suffering from physical illness or mental troubles, can come for treatment and help. It contains a tubercular ward, wards for uninfected diseases, dental clinic, nurseries, library, and consultation clinic where parents bring children who are troublesome, delinquent, or otherwise maladjusted and unhappy.

† There is a Jugendamt in each state. This in the same way as the Kinderübernahmestelle helps and advises parents on all matters with regard to their children and is responsible for all the maternity and child welfare work of its state.

‡ This Society operates throughout all the country. Its work is arranged in a triennial series: i.e., in three consecutive years it concentrates on care of mothers and infants, school children, and children of school leaving age.

ENDS AND SAYINGS

"———ends of verse

And sayings of philosophers."

HUDIBRAS.

The passing of Thomas Alva Edison marks an epoch. No man of science has done more to revolutionize the living conditions of the people than this silent hard-working and self-made man. Though a scientist brought up in the traditions of the nineteenth century, Edison was never a rank materialist. His intuitive perception was as strong as his impressionability, and both these qualities aided him in his research and achievements. During the days of H. P. Blavatsky he was a friend of the Soul-science of Theosophy and one of the Masters referred to him as "a good deal protected by" an Indian Mahatma.

One of our readers has contributed some of his impressions of the presidential address of General Smuts at the session of the British Association for the Advancement of Science. General Smuts's views are of the greatest interest and the comparison between those and the Theosophical viewpoint as presented by the writer, seemed of sufficient interest to our readers to include in these columns.

Reports of the British Association meeting at the Albert Hall on September 23 last, remind us that, in the year 1888, Sir Fred-

erick Bramwell, then President of the Association, spoke at Bristol. He discoursed as he said on "next to nothing and an eulogy of the Civil Engineer and the value to science of his works." Who remembers the substance of his speech to-day? Mr. W. T. Thiselton Dyer, as President of the Biology Section, arraigned the idea of the evolution of organic nature by a tendency to progressive advancement. "Science," said he, "will always prefer a material *modus operandi* to anything so vague as the action of a tendency," and he explained organic evolution mechanistically "as the result of variation controlled by natural selection". In that very year H. P. Blavatsky enunciated in her newly published *Secret Doctrine* fundamental ideas which, with those of pupils of hers like W. Q. Judge, were then and later laughed to scorn.

But now those selfsame ideas, if clothed in slightly different language, reappear again—in the speech of the present President of that Association, General J. C. Smuts. No longer from the presidential chair is there given the sectional view of a scientist. The scientific world-picture nowadays must draw its material from all the sciences, physical, biological, yes, even social and mental

sciences, as this leading exponent of holism pointed out.

"Our world view," declared the learned South African, "is closely connected with our sense of ultimate values, our reading of the riddle of the universe, and of the meaning of life and of human destiny." Twentieth century science, he later pointed out, "ceased to confine its attention to the things that are observed." It "dug down to a deeper level and below the things that appear to the senses". "Matter itself, the time-honoured mother of all, practically disappeared into electrical energy". This recognition of the unseen universe leads to further discoveries as we shall see. In passing we may recall the statements of W. Q. Judge in 1893 that as long as science ignored the unseen and failed to admit the existence of a complete set of inner faculties of perception in man, it cut itself off "from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere." (*Ocean of Theosophy*, p. 2.)

No longer are there the iron-compartmented theories of Mr. Judge's day concerning space, time, mind, matter. "The new concept," says Gen. Smuts, "has made it possible to construe mat-

ter, mass and energy as but definite measurable conditions of curvature in the structure of space-time," and again, "The stuff of the world is thus envisaged as events instead of material things". By these we may set some statements over forty-three years old made by H. P. Blavatsky. "The one Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are—endless *duration*, primordial (hence indestructible) *matter*, and *motion* (*Secret Doctrine*, I. 55), and "*That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.*" (*Ibid*, 11). The statement of the President of the British Association that "It would almost seem as if the world in its very essence is holistic" brings him very near the idea she propounds that Space is an ocean of radiant essence, the "universally diffused, infinite principle". (*Key to Theosophy*, p. 56 Ind. Ed.) It is here we part company somewhat with Gen. Smuts who tells us that the universe in its organic aspects is on the way to life. How long will scientific recognition of the idea that "The Root of Life was in every drop of the Ocean of Immortality, and the Ocean was radiant Light, which was Fire, and Heat, and Motion," (*S. D. I.* 29) take to formulate?

The reiterated statements of this scientist-statesman *re* Nature as an organic whole,—"*a growing, evolving, creative universe,*" to use

his words,—represent the measure of the tremendous advance made by science in less than fifty years. "In ever varying degree," he says, "the universe is organic and holistic through and through. Not only organic concepts but also, and even more so, *psychological* viewpoints are becoming necessary to elucidate the facts of science." Add to this a further sentence of his: "We seem to have passed beyond the definitely physical world into a twilight where prophysics and *metaphysics* meet" (*italics in both cases ours*), and perhaps he prophesies when he declares of that mystery of present day science, the Quantum, that "the discovery of the quantic properties of this world points to still more radical transformations which loom on the horizon of science". As he says, the action of these packets of energy, the quantum action, is a negation of continuity and thus arises the contradiction not only of common-sense, but apparently of reason itself. It "seems to defy the principles of causation and of the uniformity of nature, and to take us into the realm of chance and probability". He quotes "the strange Puck-like behaviour of the quantum" but does not think therefore we should conclude that, "the universe has a skeleton in its cupboard in the shape of an irrational or chaotic factor". While he disapproves of the statement, it seems to us that herein lies the clue to the mystery. Who is the only unreliable and irrational factor in the universe but man? What influence does the dynamic mind

of man exert on the energy of the universe, the human brain being an exhaustless generator of force? H.P. Blavatsky says "... the aggregate of the Dhyani-Chohan and the other forces ... are dual in their character; being composed of (a) the irrational *brute energy*, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy . . ." (*Secret Doctrine*, I, 280). Let us supplement the ideas with those of a Teacher whose words were written before 1884:

... Yet even these scientific facts never suggested any proof to the world of experimenters that Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material . . . the scattering and concretion of cosmic energy in its metaphysical aspects. (*The Occult World*, American Edition pp. 130-1.)

And the reasons why such a fact has not occurred to scientific experimenters emerge in a remarkable passage in Gen. Smuts's speech:

While religion, art and science are still separate values, they may not always remain such. Indeed, one of the greatest tasks before the human race will be to link up science with ethical values, and thus to remove grave dangers threatening our future. A serious lag has already developed between our rapid scientific advance and our stationary ethical development, a lag which has already found expression in the greatest tragedy of history. Science must itself help to close this dangerous gap in our advance which threatens the disruption of our civilisation and the decay of our species. Its final and perhaps most difficult task may

be found just here. Science may be destined to become the most effective drive towards ethical values, and in that way to render its most priceless human service. In saying this I am going beyond the scope of science as at present understood, but the conception of science itself is bound to be affected by its eventual integration with the other great values.

This brings us to what seems to be the apotheosis of his speech, the enunciation of a fundamental idea concealed for over forty years in the various writings of H. P. Blavatsky. Gen. Smuts speaks of the larger physical universe on the down-grade and the smaller world of life on the up-grade. The terms may be ambiguous but the idea behind becomes clear when he adds—

Life and mind thus appear as products of the cosmic decline, and arise like the phoenix from the ashes of a universe radiating itself away. In them Nature seems to have discovered a secret which enables her to irradiate with imperishable glory the decay to which she seems physically doomed . . . the universe is on the way to . . . mind . . . inside this cosmic process of decline we notice a smaller but far more significant movement—a streaming, protoplasmic tendency; an embryonic infant world emerging, throbbing with passionate life, and striving towards rational and spiritual self-realisation. We see the mysterious creative rise of the higher out of the lower, the more from the less, the picture within its framework, the spiritual kernel inside the phenomenal integuments of the universe.

Let us set beside these passages two from the *Secret Doctrine*:

The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract,

ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony (I,1) . . . However limitless—from a human standpoint—the paranirvanic state, it has yet limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (I, 266)

Similarly we could parallel from the writings of H. P. Blavatsky, did space permit, these passages from the speech of the President of the British Association for the Advancement of Science in the centenary year of the Russian Seer's birth: "In this holistic universe man is in very truth the offspring of the stars. The world consists not only of electrons and radiations, but also of souls and aspirations. Beauty and holiness are as much aspects of nature as energy and entropy. . . . Beginning as mere blind tropisms, reflexes and conditioned reflexes, mind in organic nature has advanced step by step in its creative march until in man it has become nature's supreme organ of understanding, endeavour and control—not merely a subjective human organ, but nature's own power of self-illumination and self-mastery: 'The eye with which the universe beholds itself and knows itself divine'."